



In the name of Allah: the Compassionate, the Merciful

سورة المؤمنون

AL-MU'MINUN

Name

The surah takes its name, Al-Mu'minun, from the first verse.

Period of Revelation.

Both its style and theme indicate that it was revealed during the middle stage of Prophethood at Makkah. Reading between the lines, one feels that a bitter conflict had begun between the, Holy Prophet and the disbelievers of Makkah, though the persecution by them had not yet become tyrannical. It appears that the surah was sent down during the climax of the "Famine" in Makkah (vv. 75-76), which according to authentic traditions occurred during the middle stage of Prophethood. Moreover, according to a tradition related by 'Urwah bin Zubair, Hadarat Umar who had embraced Islam by that time, said, "This Surah was revealed in my presence and I myself observed the state of the Holy Prophet during its revelation. When the revelation ended , the Holy Prophet remarked, 'On this occasion ten such verses have been sent down to me that the one who measures up to them, will most surely go to Paradise'. Then he recited the initial verses of the surah." (Ahmad, Tirmizi, Nasai, Hakim).

Theme Topics

The central theme of the surah is to invite the people to accept and follow the Message of the Holy Prophet and the whole Surah revolves round this theme.

Summary

The fact that the people who have accepted the Message of the Holy Prophet have started acquiring such and such noble qualities of character is a practical proof of the truth of the Message. **1 - 11**

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In this passage, attention has been drawn to the creation of man and the universe to impress that the whole universe including man's own self, is a clear proof of the truth of the Holy Prophet's Message, which invites the people to accept *Tauhid* and life in the Hereafter. **12 - 22**

Then the stories of the former Prophets and their communities have been cited as historical evidences of the truth of the Message. They prove the following things :

1. The objections and the doubts that the antagonists are raising against the Message of Muhammad (Allah's peace be upon him) are not new. These were raised against the former Prophets also whom they themselves acknowledged as Messengers of Allah. Therefore they should learn a lesson from their history and judge for themselves whether the Prophets were in the right or their objectors.
2. The Message of *Tauhid* and the Hereafter that Muhammad (Allah's peace be upon him) is conveying is the same as was brought by the former Prophets; therefore they should accept it.
3. They should take a warning from the consequences met by those communities who rejected the Message of their Prophets.
4. All the Prophets brought one and the same religion from Allah and they all belonged to one and the same community. All other religions were invented by the people themselves and none of them is from Allah. **23 - 54**

After relating the stories of the Prophets, a fundamental principle has been enunciated: Success and prosperity in the worldly life is not a criterion of success in the sight of Allah. If some persons (or a person) are enjoying prosperity, wealth, power and the like in this world, it does not mean that they are favourites of Allah. Likewise, the poverty and adversity of other people is not a proof that Allah is displeased with them. The real criterion is Faith (or lack of it). This declaration was needed because the antagonists of the Holy Prophet were the great chiefs of Makkah, who (and their followers) were deluded by their own prosperity that God and their deities were well pleased with them. On the other hand, they argued, the fact that Muhammad (Allah's peace be upon him) and his followers were indigent and in a state of helplessness, was a clear proof that Allah was not pleased with them, and they were under the curse of their deities. **55 - 67**

In this passage different arguments have been used to convince them that Muhammad (Allah's peace be upon him) was a true Prophet of Allah. Then they have been told that the Famine (vv. 75 - 76) was merely a warning and therefore "it is better for you to mend your ways; otherwise you will be visited by a terrible scourge." **68 - 77**

Again they have been invited to observe the Signs in the universe and in their own selves because these are clear proofs of the truth of the Message of the Holy Prophet. **78 - 95**

The Holy Prophet has been told not to adopt any wrong way in retaliation to counteract the evil ways of the enemies, and to guard against the incitement of Satan. **96 - 97**

In this concluding passage, the enemies of the truth have been warned that they shall have to render an account in the Hereafter and bear the consequences of their persecution of the Believers; therefore they should mend their ways. **98 - 118**



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﴿1﴾ قَدْ أَفْلَحَ الْمُؤْمِنُونَ

The believers	الْمُؤْمِنُونَ	Are successful	أَفْلَحَ	Indeed	قَدْ
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Translit	<i>Qad 'Aflâha Al-Mu'uminûna</i>
AhmedAli	بے شک ایمان والے کامیاب ہو گئے
Jalandhry	بے شک ایمان والے رستگار ہو گئے
YusufAli	The Believers must (eventually) win through
M.Khan	Successful indeed are the believers.
Pickthal	Successful indeed are the believers
Shakir	Successful indeed are the believers,

﴿2﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاسِعُونَ

In	فِي	(they)	هُمْ	Those who	الَّذِينَ
		(are) submissive	خَاسِعُونَ	Their prayers	صَلَاتِهِمْ

Translit	<i>Al-Ladhîna Hum Fī Ṣalātihim Khâshi`una</i>
AhmedAli	جو اپنی نماز میں عاجزی کرنے والے میں
Jalandhry	جو نماز میں غبہ نیاز کرتے میں
YusufAli	Those who humble themselves in their prayers;
M.Khan	Those who offer their Salât (prayers) with all solemnity and full submissiveness.
Pickthal	Who are humble in their prayers,
Shakir	Who are humble in their prayers,

﴿3﴾ وَالَّذِينَ هُمْ عَنِ الْلَّغْوِ مُعْرِضُونَ

From	عَنِ	(they)	هُمْ	And those who	وَالَّذِينَ
		Turn away	مُعْرِضُونَ	Evil vain talk	الْلَّغْوِ

Translit	<i>Wa Al-Ladhîna Hum `Ani Al-Laghwi Mu`ridûna</i>
AhmedAli	اور جو بے ہودہ باقیوں سے منہ موٹنے والے میں
Jalandhry	اور جو بے ہودہ باقیوں سے منہ موٹنے رہتے میں
YusufAli	Who avoid vain talk;
M.Khan	And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
Pickthal	And who shun vain conversation,

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Shakir	And who keep aloof from what is vain,
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وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعْلُونَ ﴿٤﴾

Of Zakat (alms & charity)	لِلزَّكَاةِ	(they)	هُمْ	And those who (are) doers	وَالَّذِينَ فَاعْلُونَ

Translit	Wa Al-Ladhīna Hum Lilzzakāati Fā`ilūna
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AhmedAli	اور جو زکوٰۃ دینے والے میں
Jalandhry	اور جو زکوٰۃ ادا کرتے میں
YusufAli	Who are active in deeds of charity;
M.Khan	And those who pay the Zakât.
Pickthal	And who are payers of the poor-due;
Shakir	And who are givers of poor-rate,

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾

Their private parts	لِفُرُوجِهِمْ	(they)	هُمْ	And those who Guard	وَالَّذِينَ حَافِظُونَ

Translit	Wa Al-Ladhīna Hum Lifurūjihim Ḥāfiẓūna
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AhmedAli	اور جو اپنی شرم گاہوں کی حفاظت کرنے والے میں
Jalandhry	اور جو اپنی شرم گاہوں کی حفاظت کرتے میں
YusufAli	Who abstain from sex,
M.Khan	And those who guard their chastity (i.e. private parts, from illegal sexual acts).
Pickthal	And who guard their modesty -
Shakir	And who guard their private parts,

إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكُتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾

Their wives	أَزْوَاجِهِمْ	From	عَلَى	Except	إِلَّا
Possess	مَلَكُتْ	What	مَا	Or	أَوْ
(are) free from blame	غَيْرُ مَلُومِينَ	Verily they	فِإِنَّهُمْ	Their right hands	أَيْمَانُهُمْ

Translit	'Illā 'Alá 'Azwājihim 'W Mā Malakat 'Aymānuhum Fa'innahum Ghayru Malūmīna
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AhmedAli	گلہ بھنی بیویوں یا لونڈیوں پر اس لیے کہ ان میں کوئی الزام نہیں
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Jalandhry	گر اپنی بیویوں سے یا (کنیزوں سے) جوان کی ملک ہوتی ہیں کہ (ان سے) مباشرت کرنے سے انہیں ملامت نہیں				
YusufAli	Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess— for (in their case) they are free from blame,				
M.Khan	Except from their wives or (slaves) that their right hands possess, - for then, they are free from blame;				
Pickthal	Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy,				
Shakir	Except before their mates or those whom their right hands possess, for they surely are not blamable,				

﴿7﴾ فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ

Beyond	وَرَاءَ	Seeks	ابْتَغَى	But whoever	فَمَنِ
(they)	هُمُّ	Then those	فَأُولَئِكَ	That	ذَلِكَ
				(are) the transgressors	الْعَادُونَ

Translit	Famani Abtaghá Warā'a Dhālika Fa'ūlā'ika Humu Al-'Ādūna
AhmedAli	پس جو شخص اس کے علاوہ طلب کار ہو تو وہی حد سے لکھنے والے میں
Jalandhry	اور جوان کے سوا اور وہن کے طالب ہوں وہ (خدا کی مقر کی ہوئی حد سے) تکل جانے والے میں
YusufAli	But those whose desires exceed those limits are transgressors—
M.Khan	But whoever seeks beyond that, then those are the transgressors;
Pickthal	But whoso craveth beyond that, such are transgressors -
Shakir	But whoever seeks to go beyond that, these are they that exceed the limits;

﴿8﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

To their trusts	لِأَمَانَاتِهِمْ	(they)	هُمْ	And those who	وَالَّذِينَ
		(are) true	رَاعُونَ	And to their covenants	وَعَهْدِهِمْ

Translit	Wa Al-Ladhīna Hum Li'mānātihim Wa `Ahdihim Rā`ūna
AhmedAli	اور جو اپنی امانتوں اور اپنے وعدہ کا لحاظ رکھنے والے میں
Jalandhry	اور جو امانتوں اور اقفار کو ملحوظ رکھتے ہیں
YusufAli	Those who faithfully observe their Trusts and their covenants;
M.Khan	Those who are faithfully true to their Amanāt (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;
Pickthal	And who are keepers of their pledge and their covenant,
Shakir	And those who are keepers of their trusts and their covenant,

﴿9﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَواتِهِمْ يُحَافِظُونَ

(over)	عَلَىٰ	(they)	هُمْ	And those who	وَالَّذِينَ
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		Strictly guard	يُحَافِظُونَ	Their prayers	صَلَواتِهِمْ
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Translit	Wa Al-Ladhīna Hum `Alá Ṣalawātihim Yuḥāfiẓūna				
AhmedAli					اور جو اپنی نمازوں کی حفاظت کرتے ہیں
Jalandhry					اور جو نمازوں کی پابندی کرتے ہیں
YusufAli	And who (strictly) guard their prayers				
M.Khan	And those who strictly guard their (five compulsory congregational) Salawāt (prayers) (at their fixed stated hours).				
Pickthal	And who pay heed to their prayers.				
Shakir	And those who keep a guard on their prayers;				

﴿10﴾ **أُولَئِكَ هُمُ الْوَارِثُونَ**

(are) the inheritors	الْوَارِثُونَ	(they)	هُمْ	These	أُولَئِكَ
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Translit	'U�ā'ika Humu Al-Wārithūna				
AhmedAli					وہی وارث ہیں
Jalandhry					یہ ہی لوگ میراث حاصل کرنے والے ہیں
YusufAli	Those will be the heirs				
M.Khan	These are indeed the inheritors.				
Pickthal	These are the heirs				
Shakir	These are they who are the heirs,				

﴿11﴾ **الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ**

The Paradise	الْفِرْدَوْسَ	Shall inherit	يَرِثُونَ	Who	الَّذِينَ
(shall) dwell forever	خَالِدُونَ	Therein	فِيهَا	They	هُمْ

Translit	Al-Ladhīna Yarīthūna Al-Firdawsā Hum Fīhā Khālidūna				
AhmedAli					بوجنت الفردوس کے وارث ہوں گے وہ اس میں ہمیشہ رہنے والے ہوں گے
Jalandhry					(یعنی) بوجنت کی میراث حاصل کرسیں گے۔ اور اس میں ہمیشہ رہیں گے
YusufAli	Who will inherit Paradise: they will dwell therein (forever).				
M.Khan	Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.				
Pickthal	Who will inherit paradise. There they will abide.				
Shakir	Who shall inherit the Paradise; they shall abide therein.				

﴿12﴾ **وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ**

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Man (Adam)	الإِنْسَانٌ	We created	خَلَقْنَا	And indeed	وَلَقَدْ
Of	مِنْ	Extract	سُلَالَةٍ	From	مِنْ
				Clay	طِينٍ

Translit	Wa Laqad Khalaqnā Al-'Insāna Min Sulālatin Min Ḥinīn
AhmedAli	اور البتہ ہم نے انسان کو مٹی کے غلاصہ سے پیدا کیا
Jalandhry	اور ہم نے انسان کو مٹی کے نلاسے سے پیدا کیا ہے
YusufAli	Man We did create from a quintessence (of clay);
M.Khan	And indeed We created man (Adam) out of an extract of clay (water and earth).
Pickthal	Verily We created man from a product of wet earth;
Shakir	And certainly We created man of an extract of clay,

﴿13﴾ **ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ**

Semen drop	نُطْفَةً	We made him	جَعَلْنَاهُ	Thereafter	ثُمَّ
Safe (the womb)	مَكِينٍ	A lodging	قَرَارٍ	In	فِي

Translit	Thumma Ja `alnāhu Nutfatan Fī Qarārin Makīnīn
AhmedAli	پھر ہم نے خاطل کی جگہ میں نطفہ بنا کر رکھا
Jalandhry	پھر اس کو ایک مضبوط (اور محفوظ) بگہ میں نطفہ بنا کر رکھا
YusufAli	Then We placed him as (a drop of) sperm in a place of rest firmly fixed;
M.Khan	Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).
Pickthal	Then placed him as a drop (of seed) in a safe lodging;
Shakir	Then We made him a small seed in a firm resting-place,

﴿14﴾ **ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۝ فَتَبَارَكَ اللَّهُ أَكْبَرُ الْخَالِقِينَ**

The drop	النُّطْفَةُ	We created	خَلَقْنَا	Then	ثُمَّ
The clot	الْعَلَقَةُ	Then We created	فَخَلَقْنَا	(into) a clot	عَلَقَةً
The little lump of flesh	الْمُضْغَةُ	Then We created	فَخَلَقْنَا	(into) a little lump of flesh	مُضْغَةً
The bones	الْعِظَامُ	Then We clothed	فَكَسَوْنَا	(into) bones	عِظَامًا
We brought it forth	أَنْشَأْنَاهُ	Then	ثُمَّ	With flesh	لَحْمًا
So blessed be	فَتَبَارَكَ	Another	آخَرَ ۝	As creation	خَلْقًا

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(of) creators	الْخَالِقِينَ	The Best	أَحْسَنُ	Allah	اللَّهُ
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Translit	Thumma Khalaqnā An-Nufata `Alaqatan Fakhalaqnā Al-`Alaqata Mudghatan Fakhalaqnā Al-Mudghata `Izāmāan Fakasawnā Al-`Izāma Lahmāan Thumma 'Ansha'nāhu Khalqāan 'Ākhara Fatabāraka Allāhu 'Ahsanu Al-Khaliqina
AhmedAli	پھر ہم نے نطفہ کا لو تھڑا بنایا پھر ہم نے لو تھڑے سے گوشت کی بوٹی بنائی پھر ہم نے اس بوٹی سے بڈیاں بنائیں پھر ہم نے بڈیوں پر گوشت پہنایا پھر اسے ایک نئی صورت میں بنادیا۔ سو اللہ ہ بڑی برکت والا سب سے بہتر بنانے والا ہے
Jalandhry	پھر نطفہ کا لو تھڑا بنایا۔ پھر لو تھڑے کی بوٹی بنائی پھر بوٹی کی بڈیاں بنائیں پھر بڈیوں پر گوشت (پوست) پڑھایا۔ پھر اس کو نئی صورت میں بنادیا۔ تو خدا جو سب سے بہتر بنانے والا ہ بڑا برکت ہے
YusufAli	Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature: so blessed be Allah, the Best to create!
M.Khan	Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.
Pickthal	Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!
Shakir	Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

﴿15﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ

After	بَعْدَ	Surely you	إِنَّكُمْ	Then	ثُمَّ
		Indeed shall die	لَمَيِّتُونَ	That	ذَلِكَ

Translit	Thumma 'Innakum Ba`da Dhālika Lamayyitūna
AhmedAli	پھر تم اس کے بعد مرنے والے ہو
Jalandhry	پھر اس کے بعد تم مر جاتے ہو
YusufAli	After that at length ye will die.
M.Khan	After that, surely, you will die.
Pickthal	Then lo! after that ye surely die.
Shakir	Then after that you will most surely die.

﴿16﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

On the Day	يَوْمَ	Surely you	إِنَّكُمْ	Then (again)	ثُمَّ
		Will be resurrected	تُبْعَثُونَ	(of) Resurrection	الْقِيَامَةِ

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Translit	<i>Thumma 'Innakum Yawma Al-Qiyāmati Tub`athūna</i>
AhmedAli	پھر تم قیامت کے دن اٹھائے جاؤ گے
Jalandhry	پھر قیامت کے روز اٹھا کھڑے کئے جاؤ گے
YusufAli	Again, on the Day of Judgment, will ye be raised up.
M.Khan	Then (again), surely, you will be resurrected on the Day of Resurrection.
Pickthal	Then lo! on the Day of Resurrection ye are raised (again).
Shakir	Then surely on the day of resurrection you shall be raised.

وَلَقْدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

Above you	فَوْقَكُمْ	We have created	خَلَقْنَا	And indeed	وَلَقْدْ
And not	وَمَا	Heavens	طَرَائِقَ	Seven	سَبْعَ
Creation	الْخَلْقِ	(from) of	عَنِ	We were	كُنَّا
				unaware	غَافِلِينَ

Translit	<i>Wa Laqad Khalaqnā Fawqakum Sab`a Tarā'iqa Wa Mā Kunna `Ani Al-Khalqi Ghāfilīna</i>
AhmedAli	اور ہم ہی نے تمہارے اوپر سات آسمان بنائے میں اور ہم بنانے میں بے خبر نہ تھے
Jalandhry	اور ہم نے تمہارے اوپر (کی جانب) سات آسمان پیدا کئے۔ اور ہم خلقت سے غافل نہیں میں
YusufAli	And We have made, above you seven tracts; and We are never unmindful of (Our) Creation.
M.Khan	And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.
Pickthal	And We have created above you seven paths, and We are never unmindful of creation.
Shakir	And certainly We made above you seven heavens; and never are We heedless of creation.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدْرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابِهِ لَقَادِرُونَ ﴿١٨﴾

The sky	السَّمَاءُ	From	مِنْ	And We sent down	وَأَنْزَلْنَا
And We gave it lodging	فَأَسْكَنَاهُ	In (due) measure	بِقَدْرٍ	Water (rain)	مَاءً
And verily We	وَإِنَّا	The earth	فِي الْأَرْضِ	In	فِي
It	بِهِ	To take away	ذَهَابٍ	To (on)	عَلَىٰ
				(are) able	لَقَادِرُونَ

Translit	<i>Wa 'Anzalnā Mina As-Samā'i Mā'an Biqadarin Fa'askannāhu Fī Al-'Arḍi Wa 'Innā 'AláDhahābin Bihi Laqādirūna</i>
AhmedAli	اور ہم نے ایک اندازہ کے ساتھ آسمان سے پانی نازل کیا پھر اسے زمین میں ٹھیک لایا اور ہم اس کے لے جانے پر بھی قادر میں
Jalandhry	اور ہم ہی نے آسمان سے ایک اندازے کے ساتھ پانی نازل کیا۔ پھر اس کو زمین میں ٹھیک لایا اور ہم اس کے نایاب کر دینے پر بھی قادر میں

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YusufAli	And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease).
M.Khan	And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.
Pickthal	And we send down from the sky water in measure, and We give it settle in the earth, and lo! We are Able to withdraw it.
Shakir	And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

By it	بِهِ	For you	لَكُمْ	That We brought forth	فَأَنْشَأْنَا
Date-palms	نَخِيلٍ	Of	مِنْ	Gardens	جَنَّاتٍ
Wherein	فِيهَا	For you	لَكُمْ	And grapes	وَأَعْنَابٍ
And from it	وَمِنْهَا	Much	كَثِيرَةٌ	(is) fruit	فَوَاكِهُ
				You eat	تَأْكُلُونَ

Translit	Fa'ansha'nā Lakum Bihi Jannātin Min Nakhīlin Wa 'A'nābin Lakum Fīhā Fawākihu KathīratunWa Minhā Ta'kulūna
AhmedAli	پھر ہم نے اس سے تمارے لیے کھجور اور انگور کے باغ اگاہ دیے ہیں میں تمارے بہت سے میوے میں اور انہی میں سے کھاتے ہو
Jalandhry	پھر ہم نے اس سے تمارے لئے کھجوروں اور انگوروں کے باغ بنائے، ان میں تمارے لئے بہت سے میوے پیدا ہوتے ہیں۔ اور ان میں سے تم کھاتے بھی ہو
YusufAli	With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat (and have enjoyment)—
M.Khan	Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.
Pickthal	Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat;
Shakir	Then We cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits and from them do you eat;

وَشَجَرَةٌ تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلَّآكِلِينَ ﴿٢٠﴾

From	مِنْ	That springs forth	تَخْرُجُ	And a tree (olive)	وَشَجَرَةٌ
That grows	تَنْبُتُ	Sinai	سَيْنَاءَ	Mount	طُورٌ
For the eaters	لِلَّآكِلِينَ	And (it is) seasoning	وَصِبْغٍ	Oil	بِالدُّهْنِ

Translit	Wa Shajaratān Takhruju Min Tūri Saynā'a Tanbutu Bid-Duhni Wa Ṣibghin Lil'ākilīna
AhmedAli	اور وہ درخت جو طور سینا سے نکلتا ہے جو کھانے والوں کے لیے روغن اور سالن لے کر آتا ہے

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Jalandhry	اور وہ درخت بھی (ہم ہی نے پیدا کیا) جو طور سینا میں پیدا ہوتا ہے (یعنی زیتون کا درخت کہ) کھانے کے لئے روغن اور سالن لئے ہوئے آتا ہے
YusufAli	Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.
M.Khan	And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.
Pickthal	And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters.
Shakir	And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat.

وَإِنْ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ ۖ نُسْقِيْكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

﴿21﴾

In	فِي	For you	لَكُمْ	And verily	وَإِنْ
We give you to drink	نُسْقِيْكُمْ	(there is) indeed a lesson	لَعِبْرَةٌ	The cattle	الْأَنْعَامِ
Their bellies	بُطُونِهَا	(is) in	فِي	Of that which	مِمَّا
(are) benefits	مَنَافِعٌ	In them	فِيهَا	And for you	وَلَكُمْ
You eat	تَأْكُلُونَ	And of them	وَمِنْهَا	Numerous	كَثِيرَةٌ

Translit	Wa 'Inna Lakum Fī Al-'An'āmi La`ibratan Nusqīkum Mimmā Fī Buṭūniḥā Wa Lakum Fīhā Manāfi`u Kathīratun Wa Minhā Ta'kulūna
AhmedAli	اور بے شک تمہارے لیے چارپائیوں میں بھی عبرت ہے کہ ہم تمیں ان کے پیٹ کی چیزوں میں سے پلاتے میں اور تمہارے لیے ان میں اور بھی بہت سے فائدے میں اور ان میں سے بعض کو کھاتے ہو
Jalandhry	اور تمہارے لئے چارپائیوں میں بھی عبرت (اور نشانی) ہے کہ ان کے بیٹوں میں سے اس سے ہم تمیں (دودھ) پلاتے میں اور تمہارے لئے ان میں اور بھی بہت سے فائدے میں اور بعض کو تم کھاتے بھی ہو
YusufAli	And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are, in them (besides) numerous (other) benefits for you; and of their (meat) ye eat;
M.Khan	And Verily! In the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.
Pickthal	And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have ye in them, and of them do ye eat;
Shakir	And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿22﴾

The ships	الْفُلْكِ	And on	وَعَلَى	And on them	وَعَلَيْهَا
				You are carried	تُحْمَلُونَ

Translit	Wa `Alayhā Wa `Alá Al-Fulkī Tuḥmalūna
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سورة المؤمنون

AhmedAli	اور ان پر اور کشتیوں پر سوار بھی کیے جاتے ہو
Jalandhry	اور ان پر اور کشتیوں پر تم سوار ہوتے ہو
YusufAli	And on them, as well as in ships ye ride.
M.Khan	And on them, and on ships you are carried.
Pickthal	And on them and on the ship ye are carried.
Shakir	And on them and on the ships you are borne.

وَلَقْدُ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِيْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۝ أَفَلَا تَتَّقُونَ

﴿23﴾

Noah	نُوحًا	We sent	أَرْسَلْنَا	And indeed	وَلَقْدُ
And he said	فَقَالَ	His people	قَوْمِيْ	To	إِلَى
Allah	اللَّهُ	You worship	اعْبُدُوا	O my people	يَا قَوْمُ
Others	مِنْ	You have	لَكُمْ	Not	مَا
Will not then	أَفَلَا	But Him	غَيْرُهُ ۝	God	إِلَهٌ
				You be afraid	تَّقَعُّدُونَ

Translit	Wa Laqad 'Arsalnā Nūhāan 'Ilá Qawmihi Faqāla Yā Qawmi A'budū Allāha Mā Lakum Min 'Ilahin Ghayruhu 'Afalā Tattaqūna
AhmedAli	اور ہم نے نوح کو اس کی قوم کے پاس بھیجا پھر اس نے کہاے میری قوم اللہ کی بندگی کرو اس کے ساتھ اکوئی معبد نہیں پھر تم کیوں ڈرتے
Jalandhry	اور ہم نے نوح کو ان کی قوم کی طرف بھیجا تو انہوں نے ان سے کہا کہ اے قوم! نماہی کی عبادت کرو اس کے ساتھ اکوئی معبد نہیں، کیا تم ڈرتے نہیں
YusufAli	(Further We sent a long line of prophets for your instruction.). We sent Noah to his people: he said "O my people! worship Allah! Ye have no other god but Him: will ye not fear (Him)?"
M.Khan	And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"
Pickthal	And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other god save Him. Will ye not ward off (evil)?
Shakir	And certainly We sent Nuh to his people, and he said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هُذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَا نَزَّلَ مَلَائِكَةً مَا سَمِعْنَا بِهُذَا فِي آبَائِنَا الْأَوَّلِينَ ۝

Who	الَّذِينَ	The chiefs	الْمَلَأُ	But said	فَقَالَ
His people	قَوْمِهِ	Among	مِنْ	Disbelieved	كَفَرُوا

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But	إِلَّا	This is	هُذَا	Not	مَا
He seeks	يُرِيدُ	Like you	مِثْلُكُمْ	A himan being	بَشَرٌ
To you	عَلَيْكُمْ	Make himself superior	يَتَفَضَّلُ	To	أَنْ
Allah	اللَّهُ	Willed	شَاءَ	And if	وَلَوْ
Not	مَا	Angels	مَلَائِكَةً	He could have surely sent down	لَا نَزَّلَ
Among	فِي	Such a thing	بِهِذَا	Weheard	سَمِعْنَا
		Of old	الْأَوَّلِينَ	Our fathers	آبَائِنَا

Translit	Faqāla Al-Mala'u Al-Ladhīna Kafarū Min Qawmihi Mā Hādhā 'Illā Basharun Mithlukum Yurīdu 'An Yatafaḍdala 'Alaykum Wa Law Shā'a Allāhu La'anzala Malā'iḳatan Mā Sami'na Biḥadhā Fī 'Abā'inā Al-'Awwalīnā
AhmedAli	سواس کی قوم کے کافر سرداروں نے کہا کہ یہ بس تم ہی جیسا آدمی ہے تم پر بڑائی حاصل کرنا چاہتا ہے اور اگر الہ پاہتا تو فرشتے بھیج دیتا ہم نے اپنے پہلے باب دادا سے یہ بات کچھی نہیں سنی
Jalandhry	تو ان کی قوم کے سردار جو کافر تھے کہنے لگے کہ یہ تو تم ہی جیسا آدمی ہے۔ تم پر بڑائی حاصل کرنی چاہتا ہے۔ اور اگر ندا پاہتا تو فرشتے آثار دیتا۔ ہم نے اپنے اگلے باپ دادا میں تو یہ بات کچھی سنی نہیں تھی
YusufAli	The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished (to send messengers), He could have sent down angels: never did we hear such a thing (as he says), among our ancestors of old."
M.Khan	But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels; Never did we hear such a thing among our fathers of old.
Pickthal	But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old.
Shakir	And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore:

﴿25﴾ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ

But	إِلَّا	He is	هُوَ	Not	إِنْ
(is) madness	جَنَّةٌ	In whom	بِهِ	A man	رَجُلٌ
Until	حَتَّىٰ	For him	بِهِ	So wait	فَتَرَبَّصُوا
				A while	حِينٍ

Translit	'In Huwa 'Illā Rajulun Bihi Jinnatun Fatarabbaṣū Bihi Ḥattā Ḥīnin
AhmedAli	یہ تو بس ایک دیوانہ آدمی ہے پس اس کا ایک وقت تک انتظار کرو

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Jalandhry	اس آدمی کو تو دیوانگی (کا عارضہ) ہے تو اس کے بارے میں کچھ مدت انتظار کرو
YusufAli	(And some said:) "He is only a man possessed: wait (and have patience) with him for a time."
M.Khan	"He is only a man in whom is madness, so wait for him a while."
Pickthal	He is only a man in whom is a madness, so watch him for a while.
Shakir	He is only a madman, so bear with him for a time.

﴿Qālَ رَبُّ انصُرْنِي بِمَا كَذَّبُونِ﴾ 26

Help me	انصرنی	O my Lord	رب	He said	قال
		They deny me	كَذَّبُونِ	Because	بِمَا

Translit	<i>Qāla Rabbi Anṣurnī Bimā Kadhdhabūni</i>
AhmedAli	کماں سے میرے رب تو میری مدد کیوں کہ انہوں نے مجھے بھٹلایا ہے
Jalandhry	نوح نے کماکہ پر ودگار انہوں نے مجھے بھٹلایا ہے تو میری مدد کر
YusufAli	(Noah) said: "O my Lord! Help me: for that they accuse me of falsehood!"
M.Khan	[Nūh (Noah)] said: "O my Lord! Help me because they deny me."
Pickthal	He said: My Lord! Help me because they deny me.
Shakir	He said: O my Lord! help me against their calling me a liar.

فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِإِعْيِنَنَا وَوَحْيَنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنْوُرُ ۝ فَاسْلُكْ فِيهَا مِنْ كُلٌّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۝ وَلَا تُخَاطِبِنِي فِي الدِّينِ ظَلَمُوا ۝

﴿إِنَّهُمْ مُغْرَقُونَ﴾ 27

That	أَنِ	To him	إِلَيْهِ	So We revealed	فَأَوْحَيْنَا
Under Our eyes	بِأَعْيُنَنَا	The ship	الْفُلْكَ	Construct	اصْنَعِ
Comes	جَاءَ	Then when	فَإِذَا	And (under) our revelation	وَوَحْيَنَا
(from) the oven	الْتَّنْوُرُ ۝	And water gushes forth	وَفَارَ	Our command	أَمْرُنَا
Of	مِنْ	On it	فِيهَا	Then take	فَاسْلُكْ
Two	اثْنَيْنِ	Spouses (make and female)	زَوْجَيْنِ	Each kind	كُلٌّ
Those	مَنْ	Except	إِلَّا	And your family	وَأَهْلَكَ
The Word	الْقَوْلُ	Against whom	عَلَيْهِ	Has already gone forth	سَبَقَ
Address Me	تُخَاطِبِنِي	And do not	وَلَا	Thereof	مِنْهُمْ ۝
Have done drong	ظَلَمُوا ۝	(of) those who	الَّذِينَ	In favour	فِي

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سورة المؤمنون

	To be drowned	مُغْرِقُوْنَ	Verily, they are	إِنَّهُمْ
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Translit	Fa'awhāyinā 'Ilayhi 'Ani Aṣna 'i Al-Fulka Bi'a 'yuninā Wa Wahyinā Fa'idhā Jā'a 'Amrunā Wa Fāra At-Tannūru Fāsluk Fīhā Min Kullin Zawjayni Athnayni Wa 'Ahlaka 'Illā Man Sabaqa 'Alayhi Al-Qawlu Minhum Wa Lā Tukhāṭibnī Fī Al-Ladhīna Žalamū 'Innahum Mughraqūna
AhmedAli	پھر ہم نے اس کی طرف وحی کی کہ ہماری آنکھوں کے سامنے اور ہمارے حکم سے کشتی بنا پھر جب ہمارا حکم آپنے اور تنوار بننے لگے پس تو کشتی میں ہر پیز کا جو ڈاڑ مادہ اور اپنے گھر والوں کو بخالے مگر ان میں سے وہ شخص جس کے لیے پہلے فیصلہ ہو چکا ہے اور قائموں کے معاملہ میں مجھ سے بات نہ کر بے شک وہ غرق کیے جائیں گے
Jalandhry	پس ہم نے ان کی طرف وحی بھیجی کہ ہمارے سامنے اور ہمارے حکم سے ایک کشتی بناؤ۔ پھر جب ہمارا حکم آپنے اور تنور (پانی سے بھر کر) جوش مارنے لگے تو سب (قسم کے حیوانات) میں جوڑا جوڑا (یعنی زراور مادہ) دو دو کشتی میں بخالا اور اپنے گھر والوں کو بھی، سوان کے جن کی نسبت ان میں سے (بلاک ہونے کا) حکم پہلے صادر ہو چکا ہے۔ اور قائموں کے بارے میں ہم سے کچھ نہ کہنا، وہ ضرور ڈلو دینے جائیں گے
YusufAli	So We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our command and the fountains of the earth gush forth, take thou on board pairs of every species, male and female, and thy family— except those of them against whom the Word has already gone forth: and address Me not in favour of the wrongdoers; for they shall be drowned (in the Flood).
M.Khan	So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.
Pickthal	Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned.
Shakir	So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the valley overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ

(28)

You	أَنْتَ	Have embarked	اسْتَوَيْتَ	And when	فَإِذَا
On	عَلَى	(is) with you	مَعَكَ	And whoever	وَمَنْ
All the praises	الْحَمْدُ	Then say	فَقُلِ	The ship	الْفُلْكِ
Has saved us	نَجَّانَا	Who	الَّذِي	(are due) to Allah	لِلَّهِ
(who are) oppressors	الظَّالِمِينَ	The people	الْقَوْمُ	From	مِنْ

Translit	Fa'idhā Astawayta 'Anta Wa Man Ma`aka `Alá Al-Fulki Faquli Al-Ĥamdu Lillāhi Al-Ladhī Najjānā Mina Al-Qawmi Až-Žālimīna
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AhmedAli	پھر جب تو اور جو تیرے ساتھ ہے کشتی پر پڑھو بیٹھو تو کہ اللہ کا شکر ہے جس نے ہمیں ظالموں سے چھوڑا یا
Jalandhry	اور جب تم اور تمہارے ساتھی کشتی میں بیٹھ جاؤ تو (غدا کا شکر کرنا اور) کہنا کہ سب تعریف خدا ہی کو (سزاوار) ہے۔ جس نے ہم کو نجات بخشی خالق لوگوں سے
YusufAli	And when thou hast embarked on the Ark thou and those with thee— say: "Praise be to Allah, Who has saved us from the people who do wrong."
M.Khan	And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allâh, Who has saved us from the people who are Zâlimûn (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allâh).
Pickthal	And when thou art on board the ship, thou and whoso is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk!
Shakir	And when you are firmly seated, you and those with you, in the ark, say: All praise is due to Allah who delivered us from the unjust people:

﴿ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزَلِينَ ﴾ 29

Cause me to land at	أَنْزِلْنِي	My Lord	رَبِّ	And say	وَقُلْ
For You are	وَأَنْتَ	Blessed	مُبَارَكًا	A landing-place	مُنْزَلًا
		(of) those who bring to land	الْمُنْزَلِينَ	The Best	خَيْرٌ

Translit	Wa Qul Rabbi 'Anzilnî Munzalân Mubârakâan Wa 'Anta Khayru Al-Munzilîna
AhmedAli	اور کہ اے میرے رب مجھے برکت کے ساتھ آتا اور تو ہمت آتارنے والا ہے
Jalandhry	اور (یہ بھی) دعا کرنا کہ اے پروردگار ہم کو مبارک جگہ آتا یا اور تو سب سے ہمت آتارنے والا ہے
YusufAli	And say: "O my Lord! Enable me to disembark with Thy blessing: for Thou art the Best to enable (us) to disembark."
M.Khan	And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."
Pickthal	And say: My Lord! Cause me to land at a blessed landing-place, for Thou art best of all who bring to land.
Shakir	And say: O my Lord! cause me to disembark a blessed alighting, and Thou art the best to cause to alight.

﴿ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴾ 30

This	ذَلِكَ	In	فِي	Verily	إِنَّ
We are	كُنَّا	And truly	وَإِنْ	(there are) indeed signs	لَآيَاتٍ
				Ever putting (men) to test	لَمُبْتَلِينَ

Translit	'Inna Fî Dhâlikâ La'âyâtîn Wa 'In Kunnâ Lamubtalîna
AhmedAli	اس واقعہ میں بہت سی نشانیاں میں بے شک ہم تو آزمائش کرنے والے تھے
Jalandhry	بے شک اس (قصے) میں نشانیاں میں اور ہمیں تو آزمائش کرنی تھی
YusufAli	Verily in this there are Signs (for men to understand); (thus) do We try (men).

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M.Khan	Verily, in this [what We did as regards drowning of the people of Nûh (Noah)], there are indeed Ayât (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test
Pickthal	Lo! herein verily are portents, for lo! We are ever putting (mankind) to the test.
Shakir	Most surely there are signs in this, and most surely We are ever trying (men).

﴿ ۱۳ ﴾ آخِرِينَ قَرْنَانِ بَعْدِهِمْ مِنْ أَنْشَأْنَا ثُمَّ

After them	مِنْ بَعْدِهِمْ	We created	أَنْشَأْنَا	Then	ثُمَّ
		Another	آخِرِينَ	Generation	قَرْنَانِ

Translit	Thumma 'Ansha'nâ Min Ba`dihim Qarnâan 'Akharîna
AhmedAli	بھر ہم نے انکے بعد ایک دوسرے پیدا کیا
Jalandhry	پھر ان کے بعد ہم نے ایک اور جماعت پیدا کی
YusufAli	Then We raised after them another generation;
M.Khan	Then, after them, We created another generation
Pickthal	Then, after them, We brought forth another generation;
Shakir	Then We raised up after them another generation.

فَأَرْسَلْنَا فِيهِمْ رَسُولاً مِنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَقَوَّنَ ﴿32﴾

A Messenger	رَسُولًا	(in) to them	فِيهِمْ	And We sent	فَأَرْسَلْنَا
You worship	اعْبُدُوا	(saying) that	أَنِ	From among them	مِنْهُمْ
You have	لَكُمْ	Not	مَا	Allah	اللَّهُ
But Him	غَيْرُهُ	God	إِلَهٌ	Other	مِنْ
		You will be afraid	تَشَقُّونَ	(will) then not	أَفَلَا

Translit	Fa'arsalnâ Fîhim Rasûlân Minhûm 'Ani A'bûdû Allâha Mâ Lakum Min 'Ilâhin Ghayruhu 'Afâlâ Tattaqûna
AhmedAli	بھر ان میں بھی انہیں میں سے ایک رسول بھیجا کہ اللہ کی عبادت کرو تمہارے لیے اس کے سوا اور کوئی معبد نہیں بھر تم کیوں نہیں ڈرتے
Jalandhry	اور ان ہی میں سے ان میں ایک پیغمبر بھیجا (جس نے ان سے کما) کہ خدا ہی کی عبادت کرو (کہ) اس کے سوا تمہارا کوئی معبد نہیں، تو کیا تم ڈرتے نہیں
YusufAli	And We sent to them an messenger from among themselves, (saying) "Worship Allah! ye have no other god but Him. Will ye not fear (Him)?"
M.Khan	And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other Ilâh (God) but Him. Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"
Pickthal	And we sent among them a messenger of their own, saying: Serve Allah, Ye have no other god save Him. Will ye not ward off (evil)?
Shakir	So We sent among them a messenger from among them, saying: Serve Allah, you have no god other than Him; will you not then guard (against evil)?

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**وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءَ الْآخِرَةِ وَأَتَرْفَنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هُدَا إِلَّا
بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿33﴾**

Of	مِنْ	The chiefs	الْمَلَأُ	And said	وَقَالَ
Disbelieved	كَفَرُوا	Who	الَّذِينَ	His people	قَوْمِهِ
(in) the Hereafter	الْآخِرَةِ	The Meeting	بِلِقَاءِ	And denied	وَكَذَّبُوا
Life	الْحَيَاةِ	In (of)	فِي	And We had given them luxuries and comforts	وَأَتَرْفَنَاهُمْ
This	هُدَا	(is) not	مَا	Worldly	الْدُّنْيَا
Like you	مِثْلُكُمْ	A human being	بَشَرٌ	But	إِلَّا
You eat	تَأْكُلُونَ	Of that which	مِمَّا	He eats	يَأْكُلُ
Of what	مِمَّا	And he drinks	وَيَشْرَبُ	(of that)	مِنْهُ
				You drink	تَشْرَبُونَ

Translit	Wa Qāla Al-Mala'u Min Qawmihi Al-Ladhīna Kafarū Wa Kadhdhabū Biliqā'i Al-'Ākhirati Wa 'Atrafnāhum Fī Al-Ḥayāti Ad-Dunyā Mā Hādhā Illā Basharun Mithlukum Ya'kulū Mimmā Ta'kulūna Minhu Wa Yashrabu Mimmā Tashrabūna
AhmedAli	اور اس کی قوم کے سداروں نے کما جنوں نے کفر کیا تھا اور قیامت کی آمد کو بھلا تھے تھے اور جنہیں ہم نے دنیا کی زندگی میں آسودہ کر رکھا تھا کہ یہ بس تمیں پیسا آدمی ہے وہی کھاتا ہے جو تم کھاتے ہو اور وہی پیتا ہے جو تم پیتے ہو
Jalandhry	تو ان کی قوم کے سداروں کافر تھے اور آئزت کے آنے کو جھوٹ کھجھتے تھے اور دنیا کی زندگی میں ہم نے ان کو آسودگی دے رکھی تھی۔ کھنے لگے کہ یہ تو تم ہی پیسا آدمی ہے، جس قسم کا کھانا تم کھاتے ہو، اسی طرح کا یہ بھی کھاتا ہے اور جو پانی تم پیتے ہو اسی قسم کا یہ بھی پیتا ہے
YusufAli	And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves; he eats of that of which ye eat, and drinks of what ye drink.
M.Khan	And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink
Pickthal	And the chieftains of his folk, who disbelieved and denied the meeting of the Hereafter, and whom We had made soft in the life of the world, said: This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink.
Shakir	And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink.

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ ﴿34﴾

A human being	بَشَرًا	You obey	أَطَعْتُمْ	And if	وَلَئِنْ
Then	إِذَا	You verily	إِنَّكُمْ	Like you	مِثْلَكُمْ

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				(are) losers	لَخَاسِرُونَ
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Translit	Wa La'in 'Aṭa`tum Basharān Mithlakum 'Innakum 'Idhāan Lakhāsirūna
AhmedAli	اور اگر تم نے اپنے ہی بیٹے آدمی کی فرمابرداری کی تو بے شک تم گھاٹے میں پڑ گئے
Jalandhry	اور اگر تم اپنے ہی بیٹے آدمی کا کھامان لیا تو گھاٹے میں پڑ گئے
YusufAli	"If ye obey a man like yourselves, behold it is certain ye will be lost.
M.Khan	"If you were to obey a human being like yourselves, then verily! You indeed would be losers.
Pickthal	If ye were to obey a mortal like yourselves, then, lo! ye surely would be losers.
Shakir	And if you obey a mortal like yourselves, then most surely you will be losers:

﴿35﴾ أَيَعْدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنَّكُمْ مُخْرَجُونَ

When	إِذَا	That you	أَنَّكُمْ	Does he promise you	أَيَعْدُكُمْ
Dust	تُرَابًا	And have become	وَكُنْتُمْ	You have died	مِتُّمْ
Shall come out alive (resurrected)	مُخْرَجُونَ	(that) you	أَنَّكُمْ	And bones	وَعِظَامًا

Translit	'Aya`idukum 'Annakum 'Idhā Mittum Wa Kuntum Turābāan Wa 'Izāmāan 'AnnakumMukhrajūna
AhmedAli	کیا تمیں وعدہ دیتا ہے کہ جب تم مر جاؤ گے اور مٹی اور بڈیاں ہو جاؤ گے تو تم نکالے جاؤ گے
Jalandhry	کیا یہ تم سے یہ کہتا ہے کہ جب تم مر جاؤ گے اور مٹی ہو جاؤ گے اور اس تو ان (کے سوا کچھ نہ رہے گا) تو تم (زمین سے) نکالے جاؤ گے
YusufAli	"Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)?
M.Khan	"Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?
Pickthal	Doth he promise you that you, when ye are dead and have become dust and bones, will (again) be brought forth?
Shakir	What! does he threaten you that when you are dead and become dust and bones that you shall then be brought forth?

﴿36﴾ هَيْهَاتٌ هَيْهَاتٌ لِمَا تُوعَدُونَ

(is) that which	لِمَا	(very) far	هَيْهَاتٌ	Far	هَيْهَاتٌ
				You are promised	تُوعَدُونَ

Translit	Hayhāta Hayhāta Limā Tū`adūna
AhmedAli	بہت ہی بعید بہت ہی بعید بات ہے جو تم سے کہی جاتی ہے
Jalandhry	جن بات کا تم سے وعدہ کیا جاتا ہے (بہت) بعید اور (بہت) بعید ہے
YusufAli	"Far, very far is that which ye are promised!
M.Khan	"Far, very far is that which you are promised!
Pickthal	Begone, begone, with that which ye are promised!

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Shakir Far, far is that which you are threatened with.

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

But	إِلَّا	It	هِيَ (is) not	إِنْ
We die	نَمُوتُ	(of) this world	الدُّنْيَا	حَيَاتُنَا
We	نَحْنُ	And not	وَمَا	وَنَحْيَا
				بِمَبْعُوثِينَ

Translit	'In Hiya 'Illā Ḥayātunā Ad-Dunyā Namūtu Wa Nahyā Wa Mā Nahnu Bimab'uthīna
AhmedAli	ہماری صرف یہی دنیا کی زندگی ہے مرتے اور جیتے میں اور ہم اٹھائے نہیں جائیں گے
Jalandhry	زندگی تو یہی ہماری دنیا کی زندگی ہے کہ (اسی میں) ہم مرتے اور جیتے میں، اور ہم پھر نہیں اٹھائے جائیں گے
YusufAli	"There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!"
M.Khan	"There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!"
Pickthal	There is naught but our life of the world; we die and we live, and we shall not be raised (again).
Shakir	There is naught but our life in this world; we die and we live and we shall not be raised again.

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

But	إِلَّا	He is	هُوَ Not	إِنْ
Against	عَلَى	Who has invented	افْتَرَى A man	رَجُلٌ
And not	وَمَا	A lie	كَذِبًا Allah	اللَّهِ
Are going to believe	بِمُؤْمِنِينَ	In him	لَهُ Wew	نَحْنُ

Translit	'In Huwa 'Illā Rajulun Aftarā 'Alá Allāhi Kadhibāan Wa Mā Nahnu Lahu Bimū'uminīna
AhmedAli	بس یہ ایسا شخص ہے جو اہلہ پر بھوٹ باندھتا ہے اور ہم اسے مانے والے نہیں میں
Jalandhry	یہ تو ایک ایسا آدمی ہے جس نے خدا پر بھوٹ افڑاء کیا ہے اور ہم اس کو مانے والے نہیں
YusufAli	"He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"
M.Khan	"He is only a man who has invented a lie against Allâh, and we are not going to believe in him."
Pickthal	He is only a man who hath invented a lie about Allah. We are not going to put faith in him.
Shakir	He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.

قَالَ رَبِّ انْصُرْنِي بِمَا كَذَبُونِ ﴿٣٩﴾

Help me	اُنْصُرْنِي	O my Lord	رَبِّ	He said	قَالَ
		They deny me	كَذَبُونِ	Because	بِمَا

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Translit	<i>Qāla Rabbi Anṣurnī Bimā Kadhdhabūni</i>
AhmedAli	کماں میرے رب میری مدد کر کہ انہوں نے مجھے جھٹلایا ہے
Jalandhry	پیغمبر نے کہا کہ اے پورا دگار انہوں نے مجھے جھوٹا سمجھا ہے تو میری مدد کر
YusufAli	(The prophet) said: "O my Lord! Help me: for that they accuse me of falsehood."
M.Khan	He said: "O my Lord! Help me because they deny me."
Pickthal	He said: My Lord! Help me because they deny me.
Shakir	He said: O my Lord! help me against their calling me a liar.

﴿ قَالَ عَمَّا فَلِيلٍ لَّيْصِحُّنَّ نَادِمِينَ ﴾ 40

They will be	لَيْصِحُّنَّ	In a little while	عَمَّا فَلِيلٍ	He (Allah) said	قَالَ
				Regretful	نَادِمِينَ

Translit	<i>Qāla `Ammā Qalīlin Layuṣbihunna Nādimīna</i>
AhmedAli	فرمایا تھوڑی دیر کے بعد یہ خود نامہ ہوں گے
Jalandhry	فرمایا کہ یہ تھوڑے ہی عرصے میں پیشان ہو کر رہ جائیں گے
YusufAli	(Allah) said: "In but a little while they are sure to be sorry!"
M.Khan	(Allâh) said: "In a little while, they are sure to be regretful."
Pickthal	He said: In a little while they surely will become repentant.
Shakir	He said: In a little while they will most certainly be repenting.

﴿ فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبُعْدًا لِّلْقَوْمِ الظَّالِمِينَ ﴾ 41

In truth	بِالْحَقِّ	An awful cry	الصَّيْحَةُ	So overtook them	فَأَخَذَتْهُمُ
So away	فَبُعْدًا	As rubbish of dead plants	غُثَاءً	And We made them	فَجَعَلْنَاهُمْ
		Who are wrong-doers	الظَّالِمِينَ	With the people	لِّلْقَوْمِ

Translit	<i>Fa'akhadhat/humu Aṣ-Ṣayhatu Bil-Ḥaqqi Faja`alnāhum Ghuthā'an Fabu'dāan Lilqawmi Aż-Żālimīna</i>
AhmedAli	پھر انہیں ایک سخت آواز نے پچ وعده کا موافق آپکرا پھر ہم نے انہیں خس و غاشک کر دیا پھر ظالموں پر الٰہ کی پکار ہے
Jalandhry	تو ان کو (وعدہ برحق کے مطابق) زور کی آواز نے آپکردا، تو ہم نے ان کو کوڑا کر ڈالا۔ پس ظالم لوگوں پر لعنت ہے
YusufAli	Then the Blast overtook them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!
M.Khan	So As-Sâihah (torment - awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers).
Pickthal	So the (Awful) Cry overtook them rightfully, and We made them like as wreckage (that a torrent hurleth). A far removal for wrongdoing folk!
Shakir	So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.

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﴿ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴾42﴾

After them	مِنْ بَعْدِهِمْ	We created	أَنْشَأْنَا	Then	ثُمَّ
		others	آخَرِينَ	Generation	قُرُونًا

Translit	Thumma 'Ansha'nā Min Ba`dihim Qurūnāan 'Ākharīna
AhmedAli	پھر ہم نے ان کے بعد اور ہست سے دو پیدا کیے
Jalandhry	پھر ان کے بعد ہم نے اور جانشین پیدا کیے
YusufAli	Then We raised after them other generations.
M.Khan	Then, after them, We created other generations.
Pickthal	Then after them We brought forth other generations.
Shakir	Then We raised after them other generations.

﴿مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ ﴾43﴾

A nation	مِنْ أُمَّةٍ	Can precede	تَسْبِقُ	Not	مَا
They can delay (it)	يَسْتَأْخِرُونَ	Nor	وَمَا	Their term	أَجْلَهَا

Translit	Mā Tasbiqu Min 'Ummatin 'Ajalahā Wa Mā Yasta'khirūna
AhmedAli	کوئی جماعت نہ اپنے وقت سے آگے بڑھ سکتی ہے نہ پیچے ہٹ سکتی ہے
Jalandhry	کوئی جماعت اپنے وقت سے نہ آگے بڑھ سکتی ہے نہ پیچے رہ سکتی ہے
YusufAli	No people can hasten their term, nor can they delay (it).
M.Khan	No nation can advance their term, nor can they delay it.
Pickthal	No nation can outstrip its term, nor yet postpone it.
Shakir	No people can hasten on their doom nor can they postpone (it).

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَسْرِي ۝ كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَبُوهُ ۝ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۝ فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴾44﴾

Our Messenger	رُسُلَنَا	We sent	أَرْسَلْنَا	Then	ثُمَّ
Came	جَاءَ	Whenever	كُلَّ مَا	Is succession	تَسْرِي ۝
Then denied him	كَذَبُوهُ ۝	Their Messenger	رَسُولُهَا	(to) a nation	أُمَّةً
Others	بَعْضًا	Some of them	بَعْضَهُمْ	So we made follow	فَاتَّبَعْنَا
So away	فَبَعْدًا	As tru stories (for mankind)	أَحَادِيثَ ۝	And We made them	وَجَعَلْنَاهُمْ

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Who believe	يُؤْمِنُونَ	Not	لَا	With a people	لِقَوْمٍ
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Translit	Thumma 'Arsalnā Rusulanā Tatrā Kulla Mā Jā'a 'Ummatan Rasūluhā KadhdhabūhuFa'atba`nā Ba`dahum Ba`dāan Wa Ja`alnāhum 'Ahādīthā Fabu`dāan Liqawmin Lā Yu'uminūna
AhmedAli	پھر ہم اپنے رسول کا تاریخ بیجتے رہے جب کوئی رسول اپنی قوم کے پاس آیا وہ اسے جھٹلاتی ہی رہی پھر ہم بھی ایک کے بعد دوسرا کو بھال کرتے گئے اور ہم نے ان کو افمانے بنادیے پھر ان لوگوں پر پھر کارہے جو ایمان نہیں لاتے
Jalandhry	پھر ہم نے پے در پے اپنے پیغمبر بیجتے رہے۔ جب کسی امت کے پاس اس کا پیغمبر آتا تھا تو وہ اسے جھٹلاتے تھے تو ہم بھی بعض کو بعض کے پیچے (بلاک) کرتے اور ان پر عذاب لاتے رہے اور ان کے افمانے بناتے رہے۔ پس جو لوگ ایمان نہیں لاتے ان پر لعنت
YusufAli	Then sent We Our messengers in succession: every time there came to a people their messenger they accused him of falsehood: so We made them follow each other (in punishment): We made them as a tale (that is told): so away with a people that will not believe!
M.Khan	Then We sent Our Messengers in succession, Every time there came to a nation their Messenger, they denied him, so We made them follow one another (to destruction), and We made them as Ahadith (the true stories for mankind to learn a lesson from them). So away with a people who believe not!
Pickthal	Then We sent our messengers one after another. Whenever its messenger came unto a nation they denied him; so We caused them to follow one another (to disaster) and We made them bywords. A far removal for folk who believe not!
Shakir	Then We sent Our messengers one after another; whenever there came to a people their messenger, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!

﴿45﴾ ۴۵ ﴿ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ﴾

Moses	مُوسَى	We sent	أَرْسَلْنَا	Then	ثُمَّ
With Our proofs	بِآيَاتِنَا	Aaron	هَارُونَ	And his brother	وَأَخَاهُ
		Manifest (clear)	مُّبِينٍ	And authority	وَسُلْطَانٍ

Translit	Thumma 'Arsalnā Mūsá Wa 'Akhāhu Hārūna Bi'āyātinā Wa Sultānin Mubīnin
AhmedAli	پھر ہم نے موسیٰ اور اس کے بھائی ہارون کو اپنی نشانیاں اور کھلی سندے کر
Jalandhry	پھر ہم نے موسیٰ اور ان کے بھائی ہارون کو اپنی نشانیاں اور دلیل ظاہر دے کر بیجتا
YusufAli	Then We sent Moses and his brother Aaron, with Our Signs and authority manifest
M.Khan	Then We sent Mūsa (Moses) and his brother Hārūn (Aaron), with Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,
Pickthal	Then We sent Moses and his brother Aaron with Our tokens and a clear warrant
Shakir	Then We sent Musa and his brother Haroun, with Our communications and a clear authority,

﴿46﴾ ۴۶ ﴿إِلَى فِرْعَوْنَ وَمَلِئِهِ فَاسْتَكْبِرُوا وَكَانُوا قَوْمًا عَالِيَّنَ﴾

And his chiefs	وَمَلِئِهِ	Pharaoh	فِرْعَوْنَ	To	إِلَى
People	قَوْمًا	And they were	وَكَانُوا	But they behaved insolently	فَاسْتَكْبِرُوا

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				Self-exalting	عالیٰ
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Translit	'Ilá Fir'awna Wa Mala'ihi Fāstakbarū Wa Kānū Qawmāan 'Ālīna
AhmedAli	فرعون اور اس کے سرداروں کے پاس بھیجا پھر انہوں نے تباہ کیا اور وہ سرکش لوگ تھے
Jalandhry	(یعنی) فرعون اور اس کی جماعت کی طرف، تو انہوں نے تباہ کیا اور وہ سرکش لوگ تھے
YusufAli	To Pharaoh and his Chiefs: but these behaved insolently: they were an arrogant people.
M.Khan	To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allâh).
Pickthal	Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk.
Shakir	To Firon and his chiefs, but they behaved haughtily and they were an insolent people.

﴿47﴾ فَقَالُوا أَنْؤُمُنْ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ

In two men	لِبَشَرَيْنِ	Shall we believe	أَنْؤُمُنْ	Then they said	فَقَالُوا
To us	لَنَا	And their people	وَقَوْمُهُمَا	Like ourselves	مِثْلِنَا
				(are) servants	عَابِدُونَ

Translit	Faqālū 'Anu'uminu Libasharayni Mithlinā Wa Qawmuhumā Lanā 'Ābidūna
AhmedAli	پھر کما کیا ہم اپنے یہیے دو شخصوں پر ایمان لایں جن کی قوم ہماری خلامی کر رہی ہو
Jalandhry	کہنے لگے کہ کیا ہم ان اپنے یہیے دو آدمیوں پر ایمان لے آئیں اور ان کو قوم کے لوگ ہمارے خدمت گاریں
YusufAli	They said: "Shall we believe in two men like ourselves? And their people are subject to us!"
M.Khan	They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."
Pickthal	And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us?
Shakir	And they said: What! shall we believe in two mortals like ourselves while their people serve us?

﴿48﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهَلَّكِينَ

Of	مِنْ	And became	فَكَانُوا	So they denied them	فَكَذَّبُوهُمَا
				Whose who were destroyed	الْمُهَلَّكِينَ

Translit	Fakadhdhabūhumā Fakānū Mina Al-Muhlakīna
AhmedAli	پھر ان دونوں کو جھٹالیا پھر بلاک کر دیئے گئے
Jalandhry	تو ان لوگوں نے ان کی تکذیب کی تو (آخر) بلاک کر دیئے گئے
YusufAli	So they accused them of falsehood, and they became of those who were destroyed.
M.Khan	So they denied them both [Mûsa (Moses) and Hârûn (Aaron)] and became of those who were destroyed
Pickthal	So they denied them, and became of those who were destroyed.

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Shakir So they rejected them and became of those who were destroyed.

﴿49﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ

Moses	مُوسَى	We gave	آتَيْنَا	And indeed	وَلَقَدْ
Guided	يَهْتَدُونَ	So that they may be	لَعَلَّهُمْ	The Scripture	الْكِتَابَ

Translit	Wa Laqad 'Ataynā Mūsā Al-Kitāba La 'allahum Yahtadūna
AhmedAli	اور البتہ ہم نے موسیٰ کو کتاب دی تھی تاکہ وہ بدایت پائیں
Jalandhry	اور ہم نے موسیٰ کو کتاب دی تھی تاکہ وہ لوگ بدایت پائیں
YusufAli	And We gave Moses the Book, in order that they might receive guidance.
M.Khan	And indeed We gave Mūsā (Moses) the Scripture, that they may be guided.
Pickthal	And We verily gave Moses the Scripture, that haply they might go aright.
Shakir	And certainly We gave Musa the Book that they may follow a right direction.

﴿50﴾ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوْيَنَاهُمَا إِلَى رِزْوَةِ ذَاتِ قَرَارٍ وَمَعِينٍ

Of Mary	مَرْيَمَ	The son	ابْنَ	And We made	وَجَعَلْنَا
And We gave them refuge	وَآوْيَنَاهُمَا	As a sign	آيَةً	And his mother	وَأُمَّهُ
a place of rest	ذَاتِ قَرَارٍ	A high ground	رِزْوَةٌ	To (on)	إِلَى
				And flowing streams	وَمَعِينٍ

Translit	Wa Ja`alnā Abna Maryama Wa 'Ummahu 'Ayatan Wa 'Awaynāhumā 'Ilá Rabwatin Dhāti Qarārin Wa Ma`inīn
AhmedAli	اور ہم نے مریم کے بیٹے اور اس کی ماں کو نشانی بنایا تھا اور انہیں ایک میلہ پر جگہ دی جہاں ٹھیکرے نے کاموں اور پانی باری تھا
Jalandhry	اور ہم نے مریم کے بیٹے (عینی) اور ان کی ماں کو (ایتنی) نشانی بنایا تھا اور ان کو ایک اونچی جگہ پر جو رہنے کے لائق تھی اور جہاں (نکھرا ہوا) پانی باری تھا، پناہ دی تھی
YusufAli	And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.
M.Khan	And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams.
Pickthal	And We made the son of Mary and his mother a portent, and We gave them refuge on a height, a place of flocks and watersprings.
Shakir	And We made the son of Mariam and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.

﴿51﴾ يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيَّابَاتِ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ عَلَيْمٌ

Eat	كُلُّوا	Messengers	الرُّسُلُ	O you	يَا أَيُّهَا
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And do	وَاعْمَلُوا	Lawful foods	الطَّيِّبَاتِ	Of	مِنْ
With what	بِمَا	Verily I	إِنِّي	Righteous deeds	صَالِحًا
		(am) Well-Acquainted	عَلِيمٌ	You do	تَعْمَلُونَ

Translit	<i>Yā 'Ayyuhā Ar-Rusulu Kulū Mina Aṭ-Ṭayyibāti Wa A`malū Ṣāliḥāan 'Innī Bimā Ta`malūna `Alīmun</i>
AhmedAli	اے رسول! ستری چینیں کھاؤ اور اچھے کام کرو بے شک میں باتا ہوں جو تم کرتے ہو
Jalandhry	اے پیغمبر! پاکیزہ چینیں کھاؤ اور عمل نیک کرو۔ جو عمل تم کرتے ہو میں ان سے واقف ہوں
YusufAli	O ye messengers! Enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do.
M.Khan	O (you) Messengers! Eat of the Taiyyibât [all kinds of Halâl (lawful) foods (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.], and do righteous deeds. Verily! I am Well-Acquainted with what you do.
Pickthal	O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do.
Shakir	O messengers! eat of the good things and do good; surely I know what you do.

﴿52﴾ وَإِنَّ هُدًى أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونَ

Your nation (religion)	أُمَّتُكُمْ	This	هُدًى	And verily	وَإِنْ
And I	وَأَنَا	(is) one	وَاحِدَةً	Nation (religion)	أُمَّةً
		So fear Me	فَاتَّقُونَ	(am) your Lord	رَبُّكُمْ

Translit	<i>Wa 'Inna Hadhihi 'Ummatukum 'Ummatan Wāhidatan Wa 'Anā Rabbukum Fa Attaqūni</i>
AhmedAli	اور بے شک یہ تمہاری جماعت ایک ہی جماعت ہے اور میں تم سب کارب ہوں پس مجھ سے ڈرو
Jalandhry	اور یہ تمہاری جماعت (حقیقت میں) ایک ہی جماعت ہے اور میں تمہارا پورا دگار ہوں تو مجھ سے ڈرو
YusufAli	And verily this Brotherhood of yours is a single Brotherhood and I am your Lord and Cherisher: therefore fear Me (and no other).
M.Khan	And verily! this your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.
Pickthal	And lo! this your religion is one religion and I am your Lord, so keep your duty unto Me.
Shakir	And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me.

﴿53﴾ فَتَقْطَعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Among them	بَيْنَهُمْ	Their religion	أَمْرُهُمْ	But they have broken	فَتَقْطَعُوا
Group (party)	حِزْبٍ	Each	كُلُّ	Into sects	زُبُرًا
Rejoicing	فَرِحُونَ	(is) with them	لَدَيْهِمْ	In what	بِمَا

Translit | *Fataqaṭṭa 'ū 'Amrahūm Baynahūm Zuburāan Kullu Ḥizbin Bimā Ladayhim Fariḥūna*

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AhmedAli	پھر انہوں نے اپنے دین کو آپس میں لکھ کر لیا ہر ایک جماعت اس لکھ کے پہلوان کے پاس ہے خوش ہونے والے ہیں
Jalandhry	تو پھر آپس میں اپنے کام کو متفق کر کے جدا بنا کر دیا۔ جو چیزیں جس فرقے کے پاس ہے وہ اس سے خوش ہو رہا ہے
YusufAli	But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself.
M.Khan	But they (men) have broken their religion among them into sects, each group rejoicing in what is with it (as its belief).
Pickthal	But they (mankind) have broken their religion among them into sects, each sect rejoicing in its tenets.
Shakir	But they cut off their religion among themselves into sects, each part rejoicing in that which is with them.

﴿فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ﴾ 54

Their error	غَمْرَتِهِمْ	In	فِي	So leave them	فَذَرْهُمْ
		A time	حِينٍ	For	حَتَّىٰ

Translit	Fadharhum Fī Ghamratihim Ḥattā Ḥīnīn
AhmedAli	پھر ایک وقت تک انہیں اپنے نشہ میں پڑا رہنے دو
Jalandhry	تو ان کو ایک مدت تک ان کی غفلت میں رہنے دو
YusufAli	But leave them in their confused ignorance for a time.
M.Khan	So leave them in their error for a time.
Pickthal	So leave them in their error till a time.
Shakir	Therefore leave them in their overwhelming ignorance till

﴿أَيُّحْسَبُونَ أَنَّمَا نُمَدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ﴾ 55

We enlarge them	نُمَدُّهُمْ	That what	أَنَّمَا	Do they think	أَيُّحْسَبُونَ
Wealth	مَالٍ	Of	مِنْ	With (it)	بِهِ
				And children (sons)	وَبَنِينَ

Translit	'Ayahsabūna 'Annamā Numidduhum Bihi Min Mālin Wa Banīna
AhmedAli	کیا وہ یہ خیال کرتے ہیں کہ ہم انہیں مال اور اولاد میں ترقی دے رہے ہیں
Jalandhry	کیا یہ لوگ خیال کرتے ہیں کہ ہم جو دنیا میں ان کو مال اور بیٹوں سے مدد دیتے ہیں
YusufAli	Do they think that because We have granted them abundance of wealth and sons
M.Khan	Do they think that in wealth and children with which We enlarge them
Pickthal	Think they that in the wealth and sons wherewith We provide them
Shakir	Do they think that by what We aid them with of wealth and children,

﴿نُسَارُ لَهُمْ فِي الْخَيْرَاتِ ۚ بَلْ لَا يَشْعُرُونَ﴾ 56

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With (in)	فِي	Unto them	لَهُمْ	We hasten	نُسَارُعُ
Not	لَا	But	بَلْ	Good things	الْخَيْرَاتِ
				They perceive	يَشْعُرُونَ

Translit	Nusāri `u Lahum Fī Al-Khayrāti Bal Lā Yash`urūna
AhmedAli	انہیں فائدہ پہچانے میں جلدی کر رہے میں بلکہ یہ نہیں سمجھتے امنیں فائدہ پہچانے میں جلدی کر رہے میں بلکہ یہ نہیں سمجھتے
Jalandhry	تو (اس سے) ان کی بھلانی میں جلدی کر رہے میں (نہیں) بلکہ یہ سمجھتے ہی نہیں
YusufAli	We would hasten them on in every good? Nay they do not understand.
M.Khan	We hasten unto them with good things (Naz it is Fitnah (trail) in this worldly life so that they will have no share of good things in the Hereafter)? but they perceive not. (Tafsir At-Qurtubi)
Pickthal	We hasten unto them with good things? Nay, but they perceive not.
Shakir	We are hastening to them of good things? Nay, they do not perceive.

﴿57﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَحْشِيَةِ رَبِّهِمْ مُّشْفِقُونَ

They	هُمْ	Those	الَّذِينَ	Verily	إِنْ
(of) their Lord	رَبِّهِمْ	Fear	خَحْشِيَةٌ	From	مِنْ
				Live in awe	مُشْفِقُونَ

Translit	'Inna Al-Ladhīna Hum Min Khashyati Rabbihim Mushfiqūna
AhmedAli	بے شک جو اپنے رب کی بیت سے ڈرنے والے میں
Jalandhry	جو اپنے پورا دگار کے خوف سے ڈرتے ہیں
YusufAli	Verily those who live in awe for fear of their Lord;
M.Khan	Verily! those who live in awe for fear of their Lord;
Pickthal	Lo! those who go in awe for fear of their Lord.
Shakir	Surely they who from fear of their Lord are cautious,

﴿58﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ

In the Signs	بِآيَاتِ	They	هُمْ	And those	وَالَّذِينَ
		believe	يُؤْمِنُونَ	(of) their Lord	رَبِّهِمْ

Translit	Wa Al-Ladhīna Hum Bi'āyāti Rabbihim Yu'uminūna
AhmedAli	اور جو اپنے رب کی آئتوں پر ایمان لاتے ہیں
Jalandhry	اور جو اپنے پورا دگار کی آئتوں پر ایمان رکھتے ہیں
YusufAli	Those who believe in the Signs of their Lord;

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M.Khan	And those who believe in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,
Pickthal	And those who believe in the revelations of their Lord,
Shakir	And those who believe in the communications of their Lord,

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

With their Lord	بِرَبِّهِمْ	They	هُمْ	And those	وَالَّذِينَ
		Join anyone in worship partners	يُشْرِكُونَ	Not	لَا

Translit	Wa Al-Ladhîna Hum Birabbihim Lâ Yushrikûna
AhmedAli	اور جو اپنے رب کے ساتھ کسی کو شریک نہیں کرتے
Jalandhry	اور جو اپنے پروردگار کے ساتھ شریک نہیں کرتے
YusufAli	Those who join not (in worship) partners with their Lord;
M.Khan	And those who join not anyone (in worship) as partners with their Lord;
Pickthal	And those who ascribe not partners unto their Lord,
Shakir	And those who do not associate (aught) with their Lord,

وَالَّذِينَ يُؤْتُونَ مَا آتُوا وَقُلُوبُهُمْ وَجْلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

That which	مَا	Who give	يُؤْتُونَ	And those	وَالَّذِينَ
(are) full of fear	وَجْلَةٌ	(and) their hearts	وَقُلُوبُهُمْ	They gave	آتُوا
Their Lord	رَبِّهِمْ	To	إِلَىٰ	Because they	أَنَّهُمْ
				Shall return	رَاجِعُونَ

Translit	Wa Al-Ladhîna Yu'utûna Mâ 'Âtar Wa Qulûbuhum Wa Jilatun 'Annahum 'Ilá RabbihimRâjî'unâ
AhmedAli	اور جو کچھ دیتے ہیں اور ان کے دل اس سے ڈرتے ہیں کہ وہ اپنے رب کی طرف لوٹنے والے ہیں
Jalandhry	اور جو دے سکتے ہیں دیتے ہیں اور ان کے دل اس بات سے ڈرتے رہتے ہیں کہ ان کو اپنے پروردگار کی لوٹ کر جانا ہے
YusufAli	And those who dispense their charity with their hearts full of fear, because they will return to their Lord—
M.Khan	And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, have been accepted or not), because they are sure to return to their Lord (for reckoning).
Pickthal	And those who give that which they give with hearts afraid because they are about to return unto their Lord,
Shakir	And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,

أُولئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

In	فِي	Who hasten	يُسَارِعُونَ	(it is) these	أُولئِكَ
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In them	لَهَا	And they	وَهُمْ	The good deeds	الْخَيْرَاتِ
				(are) foremost	سَابِقُوْنَ

Translit	'U'lā'ika Yusāri 'ūna Fī Al-Khayrāti Wa Hum Lahā Sābiqūna
AhmedAli	یہی لوگ نیک کاموں میں جلدی کرتے ہیں اور وہی نیکوں میں آگے بڑھنے والے ہیں
Jalandhry	یہی لوگ نیکوں میں جلدی کر کے اور یہی ان کے لئے آگے نکل جاتے ہیں
YusufAli	It is these who hasten in every good work, and these who are foremost in them.
M.Khan	It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory Salāt (prayers) in their (early) stated, fixed times and so on].
Pickthal	These race for the good things, and they shall win them in the race.
Shakir	These hasten to good things and they are foremost in (attaining) them.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۝ وَلَدِينَا كِتَابٌ يَنْطَقُ بِالْحَقِّ ۝ وَهُمْ لَا يُظْلَمُونَ ۝ 62

Any soul	نَفْسًا	We burden	نُكَلِّفُ	And not	وَلَا
And with Us	وَلَدِينَا	According to its capacity	وُسْعَهَا ۝	Except	إِلَّا
The truth	بِالْحَقِّ ۝	Which speaks	يَنْطَقُ	(is) a Record	كِتَابٌ
Will be wronged	يُظْلَمُونَ	Not	لَا	And they	وَهُمْ

Translit	Wa Lā Nukallifu Nafsāan 'Illā Wus`ahā Wa Ladaynā Kitābun Yanṭiqu Bil-Ḥaqqi Wa Hum Lā Yužlamūn
AhmedAli	اور ہم کسی پر اس کی طاقت سے بڑھ کر بوجھ نہیں ڈالتے اور ہمارے پاس ایک کتاب ہے جوچ بولے گی اور ان پر قلم نہیں کیا جائے گا
Jalandhry	اور ہم کسی شخص کو اس کی طاقت سے زیاد تکلیف نہیں دیتے اور ہمارے پاس کتاب ہے جوچ بچ کر دینتے ہے اور ان لوگوں پر قلم نہیں کیا جائے گا
YusufAli	On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.
M.Khan	And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.
Pickthal	And we task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged.
Shakir	And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ ۝ 63

(are) covered	فِي غَمْرَةٍ	Their hearts	قُلُوبُهُمْ	Nay, but	بَلْ
And from them	وَلَهُمْ	This	هَذَا	From	مِنْ
That	ذَلِكَ	Besides	مِنْ دُونِ	Are (other) deeds	أَعْمَالٌ
(are) doing	عَامِلُونَ	For it	لَهَا	They	هُمْ

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Translit	<i>Bal Qulibuhum Fī Ghamratin Min Hādhā Wa Lahum 'A'mālun Min Dūni Dhālikā Hum Lahā 'Āmilūna</i>
AhmedAli	بلکہ ان کے دل اس سے بے ہوشی میں پڑے ہوئے میں اور اس کے سوا ان کے اور بھی کام میں کہ جنہیں وہ کیا کرتے ہیں
Jalandhry	گدران کے دل ان (باتوں) کی طرف سے غفلت میں (پڑے ہوئے) میں، اور ان کے سوا اور اعمال بھی میں جو یہ کرتے رہتے ہیں
YusufAli	But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will (continue) to do
M.Khan	Nay, but their hearts are covered from (understanding) this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing.
Pickthal	Nay, but their hearts are in ignorance of this (Qur'an), and they have other works, besides, which they are doing;
Shakir	Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds which they do.

﴿64﴾ حَتَّىٰ إِذَا أَخْدَنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجَارُونَ

We grasp	أَخْدَنَا	When	إِذَا	Until	حَتَّىٰ
Behold	إِذَا	With punishment	بِالْعَذَابِ	Those of them who lead a luxurious life	مُتْرَفِيهِمْ
		Make humble invocation with a loud voice	يَجَارُونَ	They	هُمْ

Translit	<i>Hattá 'Idhā 'Akhdhnā Mutraffim Bil- Adhābi 'Idhā Hum Yaj'arūna</i>
AhmedAli	یہاں تک کہ جب ہم ان میں سے آسودہ حال لوگوں کو عذاب میں پکڑیں گے فرواہ پلاٹیں کے
Jalandhry	یہاں تک کہ جب ہم نے ان میں سے آسودہ حال لوگوں کو پکڑ لیا تو وہ اس وقت پلاٹیں کے
YusufAli	Until, when We seize in Punishment those of them who received the good things of this world, behold they will groan in supplication!
M.Khan	Until, when We seize those of them who lead a luxurious life with punishment, behold! they make humble invocation with a loud voice.
Pickthal	Till when We grasp their luxurious ones with the punishment, behold! they supplicate.
Shakir	Until when We overtake those who lead easy lives among them with punishment, lo! they cry for succor.

﴿65﴾ لَا تَجَارُوا الْيَوْمَ ۖ إِنَّكُمْ مِنَ الظَّالِمِينَ

This day	الْيَوْمَ ۖ	Invoke loudly	تَجَارُوا	Not	لَا
Not	لَا	By Us	مِنَ	Certainly you	إِنَّكُمْ
				Shall be helped	تُنْصَرُونَ

Translit	<i>Lā Taj'arū Al-Yawma 'Innakum Minnā Lā Tunṣarūna</i>
AhmedAli	آج کے دن مت پلاو بے شک تم ہم سے چھڑائے نہ باوے گے
Jalandhry	آج مت پلاو! تم کو ہم سے کچھ مد نہیں ملے گی

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YusufAli	(It will be said:) "Groan not in supplication this day; for ye shall certainly not be helped by Us.
M.Khan	Invoke not loudly this day! Certainly, you shall not be helped by Us.
Pickthal	Supplicate not this day! Assuredly ye will not be helped by Us.
Shakir	Cry not for succor this day; surely you shall not be given help from Us.

قَدْ كَانَتْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ ﴿٦٦﴾

My Verses	آياتِي	Unsed to be	گانٹ	Indeed	قدْ
But you used	فَكُنْتُمْ	To you	عَلَيْكُمْ	Recited	تُتْلَى
To turn back	تَنْكِصُونَ	Your heels	أَعْقَابِكُمْ	On	علَىٰ

Translit	Qad Kānat 'Āyātī Tūtlā 'Alaykum Fakuntum 'Alā 'A'qābikum Tankışūna				
AhmedAli	تمہیں میری آئین سانی جاتی تھیں پھر تم ایزوں پر الٹے بھاگتے تھے				
Jalandhry	میری آئین تم کو پڑھ پڑھ کر سانی جاتی تھیں اور تم الٹے پاؤں پھر پھر جاتے تھے				
YusufAli	"My Signs used to be rehearsed to you but ye used to turn back on your heels				
M.Khan	Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them).				
Pickthal	My revelations were recited unto you, but ye used to turn back on your heels,				
Shakir	My communications were indeed recited to you, but you used to turn back on your heels,				

﴿٦٧﴾ مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ

Entertaining at night	سَامِرًا	About it	بِهِ	In pride	مُسْتَكْبِرِينَ
				renouncing	تَهْجُرُونَ

Translit	Mustakbirīna Bihi Sāmirāan Tahjurūna				
AhmedAli	غور میں آکرے کمانی سمجھ کر چلے جیا کرتے تھے				
Jalandhry	ان سے سر کشی کرتے، کمانیوں میں مشغول ہوتے اور بیوہ بکواس کرتے تھے				
YusufAli	"In arrogance: talking nonsense about the (Qur'an), like one telling fables by night."				
M.Khan	In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary Haram), talking evil about it (the Qur'an) by night.				
Pickthal	In scorn thereof. Nightly did ye rave together.				
Shakir	In arrogance; talking nonsense about the Quran, and left him like one telling fables by night.				

﴿٦٨﴾ أَفَلَمْ يَدَبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ

The word	الْقَوْلَ	They pondered	يَدَبَّرُوا	Have not	أَفَلَمْ
What	ما	There has come to them	جَاءَهُمْ	Or	أَمْ

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To their fathers	آبائُهُمْ	Had come	يَأْتِ	Not	لَمْ
				Of old	الْأَوَّلِينَ

Translit	'Afalam Yaddabbarū Al-Qawla 'Am Jā'ahum Mā Lam Ya'ti 'Abā'ahumu Al-'Awwalīna
AhmedAli	کیا انہوں نے اس ارشاد میں غور ہی نہیں کیا یا ان کے پاس ایسی بات آئی ہے جو ان کے پہلے باپ دادا کے پاس نہیں آئی تھی
Jalandhry	کیا انہوں نے اس کلام میں غور نہیں کیا یا ان کے پاس کوئی ایسی چیز آئی ہے جو ان کے اگلے باپ دادا کے پاس نہیں تھی
YusufAli	Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old?
M.Khan	Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet SAW), or has there come to them what had not come to their fathers of old?
Pickthal	Have they not pondered the Word, or hath that come unto them which came not unto their fathers of old?
Shakir	Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

﴿69﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكِرُونَ

They did recognize	يَعْرِفُوا	Not	لَمْ	Or (it is) that	أَمْ
Him	لَهُ	So they	فَهُمْ	Their Messenger	رَسُولُهُمْ

Translit	'Am Lam Ya'rifu Rasūlahum Fahum Lahu Munkirūna
AhmedAli	یا یہ لوگ اپنے رسول کو پہچانتے نہیں تب یہ اس کے منکر میں
Jalandhry	یا یہ اپے پیغمبر کو جانتے پہچانتے نہیں، اس وجہ سے ان کو نہیں مانتے
YusufAli	Or do they not recognise their Messenger, that they deny him?
M.Khan	Or is it that they did not recognize their Messenger (Muhammad SAW) so they deny him?
Pickthal	Or know they not their messenger, and so reject him?
Shakir	Or is it that they have not recognized their Messenger, so that they deny him?

﴿70﴾ أَمْ يَقُولُونَ بِهِ جَنَّةً ۝ بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْشَرُهُمْ لِلْحَقِّ كَارِهُونَ

In him	بِهِ	They say	يَقُولُونَ	Or	أَمْ
He brought them	جَاءَهُمْ	Nay, but	بَلْ	(there is) madness	جَنَّةً ۝
To the truth	لِلْحَقِّ	But most of them	وَأَكْشَرُهُمْ	The truth	بِالْحَقِّ
				(are) averse	كَارِهُونَ

Translit	'Am Yaqūlūna Bihi Jinnatun Bal Jā'ahum Bil-Ĥaqqi Wa 'Aktharuhum Lilĥaqqi Kārihūna
AhmedAli	یا کہتے ہیں کہ اسے جنون ہے بلکہ رسول ان کے پاس حق بات لے کر آیا ہے اور ان میں سے اکثر حق کو ناپسند کرنے والے ہیں

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Jalandhry	کیا یہ کہتے ہیں کہ اسے سوادے (نہیں) بلکہ وہ ان کے پاس حق کو لے کر آئے میں اور ان میں سے اکثر حق کو ناپسند کرتے ہیں
YusufAli	Or do they say "He is possessed"? Nay he has brought them the Truth, but most of them hate the Truth.
M.Khan	Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. "Tauhîd: Worshipping Allâh Alone in all aspects The Qur'ân and the religion of Islâm,"] but most of them (the disbelievers) are averse to the truth.
Pickthal	Or say they: There is a madness in him? Nay, but he bringeth them the Truth; and most of them are haters of the Truth.
Shakir	Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.

وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّغَرِّضُونَ ﴿٧١﴾

The truth	الْحَقُّ	Had followed	اتَّبَعَ	And if	وَلَوِ
The heavens	السَّمَاوَاتُ	Indeed would have been corrupted	لَفَسَدَتِ	Their desires	أَهْوَاءَهُمْ
(is) therein	فِيهِنَّ ۚ	And whosoever	وَمَنْ	And the earth	وَالْأَرْضُ
Their reminder	بِذِكْرِهِمْ	We have brought them	أَتَيْنَاهُمْ	Nay, but	بَلْ
Their reminder	ذِكْرِهِمْ	From	عَنْ	But they	فَهُمْ
				Turn away	مُغَرِّضُونَ

Translit	Wa Lawi Attaba`a Al-Ḥaqqu 'Ahwā'ahum Lafasadati As-Samāwātu Wa Al-'Ardu Wa ManFihinna Bal 'Ataynāhum Bidhikrihim Fahum `An Dhikrihim Mu`ridūna
AhmedAli	او اگر حق ان کی خواہشوں کے مطابق ہوتا تو آسمان اور زمین میں اور جوچھ ان میں سے درہم برہم ہو گیا بلکہ ہم نے تو ان کی نصیحت انہیں پہنچا دی ہے سو وہ اپنی نصیحت سے منہ موڑنے والے میں
Jalandhry	اور نہ لائے (برحق) ان کی خواہشوں پر پلے تو آسمان اور زمین اور جو ان میں میں سب درہم برہم ہو جائیں۔ بلکہ ہم نے ان کے پاس ان کی نصیحت (کی کتاب) پہنچا دی ہے اور وہ اپنی (کتاب) نصیحت سے منہ پھیر رہے میں
YusufAli	If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay We have sent them their admonition, but they turn away from their admonition.
M.Khan	And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.
Pickthal	And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away.
Shakir	And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their reminder, but from their reminder they turn aside.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجٌ رَّبِّكَ حَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾

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Wages	خَرْجًا	You ask them for	تَسْأَلُهُمْ	Or (is it)	أَمْ
(is) better	خَيْرٌ	(of) your Lord	رَبِّكَ	But the recompense	فَخَرَاجٌ
(of) the sustainers	الرَّازِقِينَ	The Best	خَيْرٌ	And He (is)	وَهُوَ

Translit	'Am Tas'aluhum Kharjāan Fakharāju Rabbika Khayrun Wa Huwa Khayru Ar-Rāziqīna
AhmedAli	کیا تو ان سے کچھ اجرت مانگتا ہے سوتیرے رب کی اجرت بہتر ہے اور وہی سب سے بہتر روزی دینے والا ہے
Jalandhry	کیا تم ان سے (تبليغ کے صلے میں) کچھ مال مانگتے ہو، تو تمہارا پورا دکار کامال بہت اچھا ہے اور وہ سب سے بہتر رزق دینے والا ہے
YusufAli	Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.
M.Khan	Or is it that you (O Muhammad SAW) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.
Pickthal	Or dost thou ask of them (O Muhammad) any tribute? But the bounty of thy Lord is better, for He is Best of all who make provision.
Shakir	Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those who provide sustenance.

﴿73﴾ وَإِنَّكَ لَتَدْعُهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

To	إِلَى	Call them	لَنَدْعُهُمْ	And certainly you	وَإِنَّكَ
		The Straight	مُسْتَقِيمٍ	Path	صِرَاطٍ

Translit	Wa 'Innaka Latad'ūhum 'Ilá Širāṭin Mustaqīmin
AhmedAli	اور بے شک تو انہیں سیدھے راستے کی طرف بلاتا ہے
Jalandhry	اور تم تو ان کو سیدھے راستے کی طرف بلاتے ہو
YusufAli	But verily thou callest them to the Straight Way;
M.Khan	And certainly, you (O Muhammad SAW) call them to the Straight Path (true religion - Islāmic Monotheism).
Pickthal	And lo! thou summonest them indeed unto a right path.
Shakir	And most surely you invite them to a right way.

﴿74﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصَّرَاطِ لَنَاكُونَ

Do not	لَا	Those who	الَّذِينَ	And verily	وَإِنَّ
From	عَنِ	In the Hereafter	بِالْآخِرَةِ	Believe	يُؤْمِنُونَ
		Are indeed deviating	لَنَاكُونَ	The Path	الصَّرَاطِ

Translit	Wa 'Inna Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati 'Ani Aṣ-Širāṭi Lanākibūna
AhmedAli	اور جو لوگ آخرت کو نہیں مانتے سیدھے راستے سے ملنے والے ہیں

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Jalandhry	اور جو لوگ آخرت پر ایمان نہیں لاتے وہ رتے سے الگ ہو رہے ہیں				
YusufAli	And verily those who believe not in the Hereafter are deviating from that Way.				
M.Khan	And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion - Islāmic Monotheism).				
Pickthal	And lo! those who believe not in the Hereafter are indeed astray from the path.				
Shakir	And most surely those who do not believe in the hereafter are deviating from the way.				

﴿75﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٌّ لَلَّجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ

And removed	وَكَشَفْنَا	We had mercy on them	رَحِمْنَاهُمْ	And though (if)	وَلَوْ
Of	مِنْ	(is) on them	بِهِمْ	What	مَا
In	فِي	They still would obstinately persist	لَلَّجُوا	Distress	ضُرٌّ
		Wandering blindly	يَعْمَهُونَ	Their transgression	طُغْيَانِهِمْ

Translit	Wa Law Raḥimnāhum Wa Kashfnā Mā Bihim Min Durrin Lalajjū Fī Tughyānihim Ya`mahūna
AhmedAli	اور اگر ہم ان پر رحم کر کے ان کی تکفین کو دور کر دیں تو بھی وہ اپنی سرکشی میں گمراہ پڑے رہیں گے
Jalandhry	اور اگر ہم ان پر رحم کریں اور جو تکفین ان کو پہنچ رہی میں، وہ دور کر دیں تو اپنی سرکشی پر اڑے رہیں (اور) بھکتے (پھیلے)
YusufAli	If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.
M.Khan	And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.
Pickthal	Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy.
Shakir	And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

﴿76﴾ وَلَقَدْ أَخْذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ

With punishment	بِالْعَذَابِ	We seized them	أَخْذْنَاهُمْ	And indeed	وَلَقَدْ
To their lord	لِرَبِّهِمْ	They humbled themselves	اسْتَكَانُوا	But not	فَمَا
		They invoke with submission (to Him)	يَتَضَرَّعُونَ	Nor did	وَمَا

Translit	Wa Laqad 'Akhadhnāhum Bil-'Adhābi Famā Astakānū Lirabbihim Wa Mā Yataḍarrā 'ūna
AhmedAli	اور الہبہم نے انہیں عذاب میں بتلا بھی کیا پھر بھی اپنے رب کے سامنے عاجزی نہ کی اور نہ گردانے
Jalandhry	اور ہم نے ان کو عذاب میں پکڑا تو بھی انہوں نے خدا کے آگے عاجزی نہ کی اور وہ عاجزی کرتے ہی نہیں
YusufAli	We inflicted Punishment on them, but they humbled not themselves to their Lord nor do they submissively entreat (Him)!—
M.Khan	And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they

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	invoke (Allâh) with submission to Him.
Pickthal	Already have We grapsed them with punishment, but they humble not themselves unto their Lord, nor do they pray,
Shakir	And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.

﴿ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ 77 ﴾

We open	فَتَحْنَا	When	إِذَا	Until	حَتَّىٰ
Of punishment	ذَا عَذَابٍ	A gate	بَابًا	For them	عَلَيْهِمْ
They	هُمْ	Then lo!	إِذَا	Severe	شَدِيدٍ
		(will be) plunged	مُبْلِسُونَ	Into it	فِيهِ

Translit	Ĥattá 'Idhā Fatahnā 'Alayhim Bābāan Dhā 'Adhābin Shadīdin 'Idhā Hum Fīhi Mublisūna
AhmedAli	یہاں تک کہ جب ہم نے ان پر سخت عذاب کا دروازہ کھولا تو فرواں میں نامید ہو گئے
Jalandhry	یہاں تک کہ جب ہم نے پر عذاب شدید کا دروازہ کھول دیا تو اس وقت ہیاں نامید ہو گئے
YusufAli	Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!
M.Khan	Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.
Pickthal	Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat.
Shakir	Until when We open upon them a door of severe chastisement, lo! they are in despair at it.

﴿ وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْقَادَ ۚ قَلِيلًا مَا تَشْكُرُونَ 78 ﴾

Has created	أَنْشَأَ	Who	الَّذِي	And He	وَهُوَ
And sight	وَالْأَبْصَارَ	Hearing	السَّمْعَ	For you	لَكُمْ
You give thanks	تَشْكُرُونَ	Little	قَلِيلًا مَا	And hearts	وَالْأَفْقَادَ ۚ

Translit	Wa Huwa Al-Ladhī 'Ansha'a Lakumu As-Sam`a Wa Al-'Absāra Wa Al-'Afīdata Qalīlāan Mā Tashkurūna
AhmedAli	اور اسی نے تمہارے کان اور آنکھیں اور دل بنائے میں تم بہت ہی کم شکر کرتے ہو
Jalandhry	اور وہی تو بے جس نے تمہارے کان اور آنکھیں اور دل بنائے۔ (لیکن) تم کم شکرگزاری کرتے ہو
YusufAli	It is He Who has created for you (the faculties of) hearing, sight, feeling, and understanding: little thanks it is ye give!
M.Khan	It is He, Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.
Pickthal	He it is Who hath created for you ears and eyes and hearts. Small thanks give ye!
Shakir	And He it is Who made for you the ears and the eyes and the hearts; little is it that you give thanks.

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وَهُوَ الَّذِي ذَرَأْكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

Has created you	ذَرَأْكُمْ	Who	الَّذِي	And (it is) He	وَهُوَ
And to Him	وَإِلَيْهِ	The earth	الْأَرْضِ	On	فِي
				You shall be gathered back	تُحْشَرُونَ

Translit	Wa Huwa Al-Ladhi Dhara'akum Fī Al-'Arḍi Wa 'Ilayhi Tuḥsharūna
AhmedAli	اور اسی نے تمہیں زمین میں پھیلا رکھا ہے اور اسی کی طرف جمع کیجے جاؤ گے
Jalandhry	اور وہی تو بے جس نے تم کو زمین میں پیدا کیا اور اسی کی طرف تم جمع ہو کر جاؤ گے
YusufAli	And He has multiplied you through the earth, and to Him shall ye be gathered back.
M.Khan	And it is He Who has created you on the earth, and to Him you shall be gathered back.
Pickthal	And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered.
Shakir	And He it is Who multiplied you in the earth, and to Him you shall be gathered.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۝ أَفَلَا تَعْقِلُونَ ۝ ﴿٨٠﴾

Gives life	يُحْyِي	Who	الَّذِي	And (it is) He	وَهُوَ
(is) the alternation	اخْتِلَافُ	And His	وَلَهُ	And causes death	وَيُمِيتُ
Will not then	أَفَلَا	And day	وَالنَّهَارِ ۝	(of) night	الَّيْلِ
				You understand	تَعْقِلُونَ

Translit	Wa Huwa Al-Ladhi Yuḥyī Wa Yumītu Wa Lahu Akhtilāfu Al-Layli Wa An-Nahāri 'Asalā Ta'qilūna
AhmedAli	اور وہی زندہ کرتا ہے اور موت اور دن کا بدلنا اسی کی اختیارات میں ہے سو کیا تم سمجھتے
Jalandhry	اور وہی ہے ہونزگی سمجھتا ہے اور موت دیتا ہے اور دن کا بدلنے رہنا اسی کا تصرف ہے، کیا تم سمجھتے نہیں
YusufAli	It is He Who gives life and death and to Him (is due) the alternation of Night and Day: will ye not then understand?
M.Khan	And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?
Pickthal	And He it is Who giveth life and causeth death, and His is the difference of night and day. Have ye then no sense?
Shakir	And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوْلُونَ ﴿٨١﴾

The like	مِثْلُ	They say	قَالُوا	Nay, but	بَلْ
The men of old	الْأَوْلُونَ	Said	قَالَ	(of) what	مَا

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Translit	<i>Bal Qālū Mithla Mā Qāla Al-'Awwalūna</i>
AhmedAli	بلکہ وہی کہتے میں جو پہلے لوگ کہتے تھے
Jalandhry	بات یہ ہے کہ جوبات اگلے (کافر) کہتے تھے اسی طرح کی (بات یہ) کہتے میں
YusufAli	On the contrary they say things similar to what the ancients said.
M.Khan	Nay, but they say the like of what the men of old said.
Pickthal	Nay, but they say the like of that which said the men of old;
Shakir	Nay, they say the like of what the ancients said:

﴿82﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ

We died	مِنْنَا	Are when	أَإِذَا	They said	قَالُوا
And bones	وَعِظَامًا	Dust	تُرَابًا	And have become	وَكُنَّا
		Indeed by resurrected	لَمَبْعُوثُونَ	Shall we	أَإِنَّا

Translit	<i>Qālū 'A'idhā Mitnā Wa Kunnā Turābāan Wa 'Izāmāan 'A'innā Lamab 'uthūna</i>
AhmedAli	کہتے میں کیا جب ہم مر جائیں گے اور مٹی اور بڈیاں ہو جائیں گے تو کیا ہم دوبارہ زندہ کیے جائیں گے
Jalandhry	کہتے میں کہ جب ہم مر جائیں گے اور مٹی ہو جائیں گے اور اسخان (بوسیدہ کے سوا کچھ) نہ ربے گا تو کیا ہم پھر اٹھائے جائیں گے؟
YusufAli	They say: "What! when we die and become dust and bones, could we really be raised up again?
M.Khan	They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?
Pickthal	They say: When we are dead and have become (mere) dust and bones, shall we then, forsooth, be raised again?
Shakir	They say: What! When we are dead and become dust and bones, shall we then be raised?

﴿83﴾ لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلٍ إِنْ هُذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

We	نَحْنُ	We have been promised	وُعِدْنَا	Verily	لَقَدْ
Before	مِنْ قَبْلٍ	This	هُذَا	And our fathers	وَآبَاؤُنَا
But	إِلَّا	This	هُذَا	(is) not	إِنْ
		(of) the ancients	الْأَوَّلِينَ	The tales	أَسَاطِيرُ

Translit	<i>Laqad Wu 'idnā Nahnu Wa 'Abā'uunā Hādhā Min Qablu 'In Hādhā 'Illā 'Asāṭīru Al-'Awwalīna</i>
AhmedAli	اس کا تو ہم سے پہلے اور ہمارے باپ دادا سے وعدہ ہوتا چلا آیا ہے یہ صرف اگلے لوگوں کی کہانیاں میں
Jalandhry	یہ وعدہ ہم سے اور ہم سے پہلے ہمارے باپ دادا سے بھی ہوتا چلا آیا ہے (اچی) یہ تو صرف اگلے لوگوں کی کہانیاں میں
YusufAli	"Such things have been promised to us and to our fathers before! They are nothing but tales of the ancients!"
M.Khan	"Verily, this we have been promised, - we and our fathers before (us)! This is only the tales of the ancients!"
Pickthal	We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old.
Shakir	Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.

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قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

(is) the earth	الْأَرْضُ	For whom	لِمَنِ	Say	قُلْ
If	إِنْ	(is) therein	فِيهَا	And whosoever	وَمَنْ
		You know	تَعْلَمُونَ	(you were)	كُنْتُمْ

Translit	Qul Limani Al-'Ardu Wa Man Fihā 'In Kuntum Ta'lamūna
AhmedAli	ان سے پچھو یہ زمین اور جو کچھ اس میں ہے کس کا ہے اگر تم جانتے ہو
Jalandhry	کوکہ اگر تم جانتے ہو تو بتاؤ کہ زمین اور جو کچھ زمین میں ہے سب کس کامال ہے؟
YusufAli	Say: "To whom belongs the earth and all beings therein? (Say) if ye know!"
M.Khan	Say: "Whose is the earth and whosoever is therein? If you know!"
Pickthal	Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge?
Shakir	Say: Whose is the earth, and whoever is therein, if you know?

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

Say	قُلْ	(it is) Allah's	لِلَّهِ ۚ	They will say	سَيَقُولُونَ
		You remember	تَذَكَّرُونَ	Will not then	أَفَلَا

Translit	Sayaqūlūna Lillāhi Qul 'Afalā Tadhakkarūna
AhmedAli	وہ فوراً گئیں گے الہ کا ہے کہ دو پھر تم کیوں نہیں مجھے
Jalandhry	جھٹ بول اٹھیں گے کہ خدا کا۔ کوکہ پھر تم سوچتے کیوں نہیں؟
YusufAli	They will say "To Allah!" Say: "Yet will ye not receive admonition?"
M.Khan	They will say: "It is Allāh's!" Say: "Will you not then remember?"
Pickthal	They will say: Unto Allah. Say: Will ye not then remember?
Shakir	They will say: Allah's. Say: Will you not then mind?

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

(is) Lord	رَبُّ	Who	مَنْ	Say	قُلْ
And Lord	وَرَبُّ	Seven	السَّبْعِ	(of) the heavens	السَّمَاوَاتِ
		great	الْعَظِيمِ	(of) the Throne	الْعَرْشِ

Translit	Qul Man Rabbu As-Samāwāti As-Sab'i Wa Rabbu Al-'Arshi Al-'Ažīmi
AhmedAli	ان سے پچھو کہ ساتوں آسمانوں اور عرش عظیم کا مالک کون ہے
Jalandhry	(ان سے) پچھو کہ سات آسمانوں کا کون مالک ہے اور عرش عظیم کا (کون) مالک (ہے؟)

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YusufAli	Say: "Who is the Lord of the seven heavens and the Lord of the Throne (of Glory) Supreme?"
M.Khan	Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"
Pickthal	Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?
Shakir	Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion?

سَيَقُولُونَ لِلَّهِ ۝ قُلْ أَفَلَا تَتَّقُونَ ۝ 87

Say	قُلْ	(it is) for Allah	لِلَّهِ	They will say	سَيَقُولُونَ
		You fear (Allah)	تَتَّقُونَ	Then (will) not	أَفَلَا

Translit	Sayaqūlūna Lillāhi Qul 'Afalā Tattaqūna
AhmedAli	وَفُرَّجَيْنَ گے الٰہ بے کہ دو کیا پھر تم الٰہ سے نہیں ڈرتے
Jalandhry	بے ساختہ کہ دین گے کہ یہ (چینی) ندایی کی میں، کوکہ پھر تم ڈرتے کیوں نہیں؟
YusufAli	They will say "(They belong) to Allah." Say: "Will ye not then be filled with awe?"
M.Khan	They will say: "Allāh." Say: "Will you not then fear Allāh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"
Pickthal	They will say: Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto Him)?
Shakir	They will say: (This is) Allah's. Say: Will you not then guard (against evil)?

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلٌّ شَيْءٍ وَهُوَ يُحِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ 88

In hand	بِيَدِهِ	Who	مَنْ	Say	قُلْ
Thing	شَيْءٍ	(of) every	كُلٌّ	(is) the sovereignty	مَلَكُوت
And not	وَلَا	Protects (all)	يُحِيرُ	And He	وَهُوَ
If	إِنْ	Against Him	عَلَيْهِ	(there is) protector	يُجَارُ
		know	تَعْلَمُونَ	You (were)	كُنْتُمْ

Translit	Qul Man Biyadihi Malakūtu Kulli Shay'in Wa Huwa Yujīru Wa Lā Yujāru 'Alayhi 'In Kuntum Ta'lamūn
AhmedAli	ان سے پوچھو کہ ہر چیز کی حکومت کس کے ہاتھ میں ہے اور وہ چالیتا ہے اور اسے کوئی نہیں بچا سکتا اگر تم جانتے ہو
Jalandhry	کوکہ اگر تم جانتے ہو تو بتاؤ کہ وہ کون ہے جس کے ہاتھ میں ہر چیز کی بادشاہی ہے اور وہ پناہ دیتا ہے اور اس کے مقابل کوئی کسی کو پناہ نہیں دے سکتا
YusufAli	Say: "Who is it in whose hands is the governance of all things who protects (all) but is not protected (of any)? (Say) if ye know."
M.Khan	Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allāh saves anyone none can punish or harm him, and if Allāh punishes or harms anyone none can save him), if you know?" [Tafsir Al-Qurtubī]
Pickthal	Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge?
Shakir	Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against Him Succor is not given, if you do but know?

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سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَإِنَّمَا تُسْحَرُونَ ﴿٨٩﴾

Say	قُلْ	(it is) for Allah	لِلَّهِ ۚ	They will say	سَيَقُولُونَ
		Are you deceived	تُسْحَرُونَ	How then	فَإِنَّمَا

Translit	Sayaqūlūna Lillāhi Qul Fa'annā Tusharūna				
AhmedAli			وہ فواکھیں گے الہ ہی کے ہاتھ میں ہے کہ دو پھر تم لکھ کر دیوانے ہو رہے ہو		
Jalandhry			فواکھ دین گے کہ (ایسی بادشاہی تو) نداہی کی ہے، تو کوچھ تم پر جادو کمال سے پڑ جاتا ہے؟		
YusufAli	They will say "It belongs) to Allah." Say: "Then how are ye deluded?"				
M.Khan	They will say: "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?"				
Pickthal	They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched?				
Shakir	They will say: (This is) Allah's. Say: From whence are you then deceived?				

بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

The truth	بِالْحَقِّ	We have brought them	أَتَيْنَاهُمْ	Nay, but	بَلْ
		(are) liars	لَكَاذِبُونَ	And verily they	وَإِنَّهُمْ

Translit	Bal 'Ataynāhum Bil-Ḥaqqi Wa 'Innahum Lakādhībūna				
AhmedAli			بلکہ ہم نے تو ان کے پاس حق بات پہنچا دی اور بے شک وہ البتہ جھوٹے میں		
Jalandhry			بات یہ ہے کہ ہم نے ان کے پاس حق پہنچا دیا ہے اور تو (بت پرستی کئے جاتے میں) بے شک جھوٹے میں		
YusufAli	We have sent them the Truth: but they indeed practise Falsehood!				
M.Khan	Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars.				
Pickthal	Nay, but We have brought them the Truth, and lo! they are liars.				
Shakir	Nay! We have brought to them the truth, and most surely they are liars.				

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَىٰ
بَعْضٍ ۝ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

Allah	اللَّهُ	Did take	اتَّخَذَ	Not	مَا
Is there	كَانَ	Nor	وَمَا	Any son	مِنْ وَلَدٍ
God	إِلَهٍ ۝	Any	مِنْ	Along with Him	مَعَهُ
Each	كُلُّ	Would have taken away	لَذَهَبَ	Behold	إِذَا
He had created	خَلَقَ	What	بِمَا	God	إِلَهٍ

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Over	عَلَىٰ	Some of them	بَعْضُهُمْ	And would have tried to overcome	وَلَعَلَا
Allah	اللهُ	Glorified is	سُبْحَانَ	Others	بَعْضٍ
		They attribute (to Him)	يَصِفُونَ	Above all that	عَمَّا

Translit	Mā Attakhadha Allāhu Min Waladin Wa Mā Kāna Ma`ahu Min 'Ilahin 'Idhāan Ladhahaba Kullu 'Ilahin Bimā Khalaqa Wa La`alā Ba`duhum 'Alá Ba`dīn Subhāna Allāhi `Ammā Yaṣifūna
AhmedAli	اللہ نے کوئی بھی بینا اور نہ اس کے ساتھ کوئی معبود ہی ہے اگر ہوتا تو ہر غدا اپنی بنائی ہوئی چیز کو الگ لے جاتا اور ایک دوسرے پر چڑھائی کرتا اللہ پاک ہے جو یہ بیان کرتے میں
Jalandhry	ندانے نہ تو (اپنا) کسی کو بینا بنا یا ہے اور نہ اس کے ساتھ کوئی معبود ہے، ایسا ہوتا تو ہر معبود اپنی اپنی مخلوقات کو لے کر چل دیتا اور ایک دوسرے پر غالب آ جاتا۔ یہ لوگ جو کچھ ندا کے بارے میں بیان کرتے میں ندا اس سے پاک ہے
YusufAli	No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah (He is free) from the (sort of) things they attribute to Him!
M.Khan	No son (or offspring or children) did Allāh beget, nor is there any ilāh (god) along with Him; (if there had been many gods), then, each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allāh above all that they attribute to Him!
Pickthal	Allah hath not chosen any son, nor is there any God along with Him; else would each God have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege.
Shakir	Never did Allah take to Himself a son, and never was there with him any (other) god-- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!

﴿92﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ

And the seen	وَالشَّهَادَةِ	(of) the unseen	الْغَيْبِ	All-Knower	عَالِمٌ
They associate as partners (to Him)	يُشْرِكُونَ	Over all that	عَمَّا	Exalted is He	فَتَعَالَىٰ

Translit	'Ālimi Al-Ghaybi Wa Ash-Shahādati Fata`alā 'Ammā Yushrikūna
AhmedAli	غائب اور حاضر سب کا جانے والا ہے وہ بہت بلند ہے اس سے جسے یہ شریک بناتے میں
Jalandhry	وہ پوشیدہ اور ظاہر کو جانتا ہے اور (مشک) جو اس کے ساتھ شریک کرتے میں اس کی شان اس سے اونچی ہے
YusufAli	He knows what is hidden and what is open: too high is He for the partners they attribute to Him!
M.Khan	All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!
Pickthal	Knower of the Invisible and the Visible! and Exalted be He over all that they ascribe as partners (unto Him)!
Shakir	The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).

﴿93﴾ قُلْ رَبِّ إِمَّا تُرِينَيْ مَا يُوعَدُونَ

If	إِمَّا	My Lord	ربِّ	Say	قُلْ
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سورة المؤمنون

With which they are threatened	يُوعَدُونَ	That	مَا	You will show me	تُرِبَّنِي
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Translit	Qul Rabbi 'Immā Turiyannī Mā Yū'adūna
AhmedAli	کہ دوائے میرے رب اگر تو مجھے دکھانے وہ چیز جس کا انہیں وعدہ دیا جا رہا ہے
Jalandhry	(اے محمد ﷺ) کو کہ اے پورا دگار جس عذاب کا ان (کفار) سے وعدہ ہو رہا ہے، اگر تو میری زندگی میں ان پر نازل کر کے مجھے بھی دکھادے
YusufAli	Say: "O my Lord! if Thou wilt show me (in my lifetime) that which they are warned against—
M.Khan	Say (O Muhammad SAW): " My Lord! If You would show me that with which they are threatened (torment),
Pickthal	Say: My Lord! If Thou shouldst show me that which they are promised.
Shakir	Say: O my Lord! if Thou shouldst make me see what they are threatened with:

﴿ ٩٤ ﴾ رَبٌ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ

Put me	تَجْعَلْنِي	Then not	فَلَا	My Lord	ربٌ
Who are wrong-doers	الظَّالِمِينَ	The people	الْقَوْمُ	Amongst	فِي

Translit	Rabbi Falā Taj`alnī Fī Al-Qawmi Až-Žālimīna
AhmedAli	تو اے میرے رب مجھے ظالموں میں شامل نہ کر
Jalandhry	تو اے پورا دگار مجھے (اس سے محفوظ رکھیئے اور) ان ظالموں میں شامل نہ رکھیئے
YusufAli	"Then O my Lord! put me not amongst the people who do wrong!"
M.Khan	"My Lord! Then (save me from Your Punishment), and put me not amongst the people who are the Zâlimûn (polytheists and wrong-doers)."
Pickthal	My Lord! then set me not among the wrongdoing folk.
Shakir	My Lord! then place me not with the unjust.

﴿ ٩٥ ﴾ وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ

To	أَنْ	Are able	عَلَىٰ	And indeed We	وَإِنَّا
We have threatened them	نَعِدُهُمْ	That which	مَا	Show you	نُرِيكَ
				(are) able	لَقَادِرُونَ

Translit	Wa 'Innā 'Alá 'An Nuriyaka Mā Na'iduhum Laqādirūna
AhmedAli	اور ہم اس پر قادر ہیں کہ تجھے دکھا دیں جو ہم نے ان سے وعدہ کیا ہے
Jalandhry	اور جو وعدہ ہم ان سے کر رہے ہیں ہم تم کو دکھا کر ان پر نازل کرنے پر قادر ہیں
YusufAli	And We are certainly able to show thee (in fulfilment) that against which they are warned.
M.Khan	And indeed We are Able to show you (O Muhammad SAW) that with which We have threatened them.
Pickthal	And verily We are Able to show thee that which We have promised them.
Shakir	And most surely We are well able to make you see what We threaten them with.

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ادْفِعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ ۝ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ۝ 96

Which	هِيَ	With that	بِالَّتِي	Repel	ادْفِعْ
We	نَحْنُ	Evil	السَّيِّئَةَ	(is) better	أَحْسَنُ
They utter	يَصِفُونَ	With (what)	بِمَا	(are) Best-Acquainted	أَعْلَمُ

Translit	Adfa` Bi-Atī Hiya 'Aḥsanu As-Sayyi'ata Naḥnu 'A`lamu Bimā Yaṣifūna
AhmedAli	بری بات کے جواب میں وہ کو جو بہتر ہے ہم خوب جانتے ہیں جو یہ بیان کرتے ہیں
Jalandhry	اور بری بات کے جواب میں ایسی بات کو جو نہایت اچھی ہو۔ اور یہ جو کچھ بیان کرتے ہیں یہیں خوب معلوم ہے
YusufAli	Repel evil with that which is best: We are well-acquainted with the things they say.
M.Khan	Repel evil with that which is better. We are Best-Acquainted with the things they utter.
Pickthal	Repel evil with that which is better. We are best aware of that which they allege.
Shakir	Repel evil by what is best; We know best what they describe.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ۝ 97

I seek refuge	أَعُوذُ	My Lord	رَبِّ	And say	وَقُلْ
The whisperings	هَمَزَاتِ	From	مِنْ	With you	بِكَ
				(of) the devils	الشَّيَاطِينِ

Translit	Wa Qul Rabbi 'A`ūdu Bika Min Hamazāti Ash-Shayāṭīni
AhmedAli	اور کوئے میرے رب میں شیطانی نظرات سے تیری پناہ مانگتا ہوں
Jalandhry	اور کوکہ اے پر دگارا میں شیطانوں کے وسوسوں سے تیری پناہ مانگتا ہو
YusufAli	And say: "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones;
M.Khan	And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayāṭīn (devils).
Pickthal	And say: My Lord! I seek refuge in Thee from suggestions of the evil ones,
Shakir	And say: O my Lord! I seek refuge in Thee from the evil suggestions of the Shaitans;

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ۝ 98

My Lord	رَبِّ	With You	بِكَ	And I seek refuge	وَأَعُوذُ
		They should attend me	يَحْضُرُونِ	Lest	أَنْ

Translit	Wa 'A`ūdu Bika Rabbi 'An Yaḥḍurūni
AhmedAli	اور اے میرے رب میں تیری پناہ پا بھتا ہوں اس سے کہ شیطان میرے پاس آئے یا

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Jalandhry	اور اے پروردگار! اس سے بھی تیری پناہ مانگتا ہوں کہ وہ میرے پاس آمود ہوں
YusufAli	"And I seek refuge with Thee O my Lord! lest they should come near me."
M.Khan	"And I seek refuge with You, My Lord! lest they (should come near) me."
Pickthal	And I seek refuge in Thee, my Lord, lest they be present with me,
Shakir	And I seek refuge in Thee! O my Lord! from their presence.

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونَ ﴾ 99

Comes	جَاءَ	When	إِذَا	Until	حَتَّىٰ
He says	قَالَ	Death	الْمَوْتُ	To one of them	أَحَدُهُمُ
		Send me back	اِرْجِعُونَ	My Lord	رَبِّ

Translit	<i>Hattá 'Idhā Jā'a 'Aḥadahumu Al-Mawtu Qāla Rabbi Arji`ūni</i>
AhmedAli	یہاں تک کہ جب ان میں سے کسی کو موت آئے گی تو کہ گا اے میرے رب مجھے پھر بیٹھ ج دے
Jalandhry	(یہ لوگ اسی طرح غفلت میں رہیں گے) یہاں تک کہ جب ان میں سے کسی کے پاس موت آجائے گی تو کہ گا کہ اے پروردگار! مجھے پھر (دنیا میں) والپس بیٹھ ج دے
YusufAli	(In Falsehood will they be) until, when death comes to one of them, he says: "O my Lord! send me back (to life)—
M.Khan	Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back,
Pickthal	Until, when death cometh unto one of them, he saith: My Lord! Send me back,
Shakir	Until when death overtakes one of them, he says: Send me back, my Lord, send me back;

﴿ لَعَلَّيْ أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَاتِلُهَا ۖ وَمَنْ وَرَأَهُمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴾ 100

Good	صَالِحًا	Do	أَعْمَلُ	So that I may	لَعَلَّي
No	كَلَّا	I have left behind	تَرَكْتُ	In that which	فِيمَا
He	هُوَ	A word	كَلِمَةٌ	Indeed it is	إِنَّهَا
(is) a barrier	بَرْزَخٌ	And behind them	وَمَنْ وَرَأَهُمْ	Speaks it	قَاتِلُهَا
They will be resurrected	يُبْعَثُونَ	The Day (when)	يَوْمٌ	Until	إِلَى

Translit	<i>La `allī 'A`malu Ṣāliḥāan Fīmā Taraktu Kallā 'Innahā Kalimatun Huwa Qā'iluhā Wa MinWarā'ihim Barzakhun 'Ilā Yawmi Yub`athūna</i>
AhmedAli	تکہ جے میں چھوڑ آیا ہوں اس میں نیک کام کروں ہرگز نہیں ایک بات ہی بات ہے جے یہ کہ رہا ہے اور ان کے آگے قیامت تک ایک پر دہ پڑا ہوں بے

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Jalandry	تَمَّا كَمْ مِنْ اسْ مِنْ جَبَّ بِهِ چھوڑ آیا ہوں نیک کام کیا کروں۔ ہرگز نہیں۔ یہ ایک الہی بات ہے کہ وہ اسے زبان سے کہہ رہا ہو گا (اور اس کے ساتھ عمل نہیں ہو گا) اور اس کے پیچے بزخ ہے (جہاں وہ) اس دن تک کہ (دوبارہ) اٹھانے جائیں گے، (رمیں گے)
YusufAli	"In order that I may work righteousness in the things I neglected."— "By no means! it is but a word he says Before them is a Partition till the Day they are raised up.
M.Khan	"So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.
Pickthal	That I may do right in that which I have left behind! But nay! It is but a word that he speaketh; and behind them is a barrier until the day when they are raised.
Shakir	Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.

﴿فَإِذَا نُفَخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾ 101

The trumpet	الصُّور	Is blown in	نُفَخَ فِي	Then when	فَإِذَا
Among them	بَيْنَهُمْ	Kinship	أَنْسَابَ	There will be no	فَلَا
They will ask of one another	يَتَسَاءَلُونَ	Nor	وَلَا	That day	يَوْمَئِذٍ

Translit	Fa'idhā Nufikha Fī Aṣ-Ṣūri Falā 'Ansāba Baynahum Yawma'idhin Wa Lā Yatasā' alūna
AhmedAli	پھر جب صور پھونکا جائے گا تو اس دن ان میں نہ رشتہ داریاں ریس گے اور نہ کوئی کسی کو پوچھے گا
Jalandry	پھر جب صور پھونکا جائے گا تو نہ تو ان میں قرابین ہوں گی اور نہ ایک دوسرے کو پوچھیں گے
YusufAli	Then when the Trumpet is blown, there will be no more relationships between them that day, nor will one ask after another!
M.Khan	Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.
Pickthal	And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another.
Shakir	So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.

﴿فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ 102

His scales	مَوَازِينُهُ	Are heavy	ثَقَلَتْ	Then who	فَمَنْ
(are) the successful	الْمُفْلِحُونَ	(They)	هُمْ	These	فَأُولَئِكَ

Translit	Faman Thaqulat Mawāzīnuhu Fa'u'lā'ika Humu Al-Muflīhūna
AhmedAli	پھر جن کا پلہ بھاری ہوا تو وہی فلاح پائیں گے
Jalandry	تو جن کے (عملوں کے) بوجھ بھاری ہوں گے۔ وہ فلاح پانے والے میں
YusufAli	Then those whose balance (of good deeds) is heavy— they will attain salvation:
M.Khan	Then, those whose scales (of good deeds) are heavy, - these, they are the successful.
Pickthal	Then those whose scales are heavy, they are the successful.

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Shakir

Then as for him whose good deeds are preponderant, these are the successful.

وَمَنْ حَفِّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

His scales	مَوَازِينُهُ	Are light	حَفِّتْ	Who who	وَمَنْ
Lost	خَسِرُوا	(are)(the people) who	الَّذِينَ	Those	فَأُولَئِكَ
Hell	جَهَنَّمَ	In	فِي	Their own selves	أَنفُسَهُمْ
				They will abide (eternally)	خَالِدُونَ

Translit	Wa Man Khaffat Mawāzīnuhu Fa'ūlā'ika Al-Ladhīna Khasirū 'Anfusahum Fī Jahannama Khālidūna
AhmedAli	اور جن کا پد بکا ہو گا تو وہی یہ لوگ ہوں گے جنوں نے اپنا نقصان کیا ہمیشہ جنم میں رہنے والے ہوں گے
Jalandhry	اور جن کے بوجھ بلکہ ہوں گے وہ لوگ میں جنوں نے اپنے تینیں خارے میں ڈالا، ہمیشہ دوزخ میں رہیں گے
YusufAli	But those whose balance is light, will be those who have lost their souls; in Hell will they abide.
M.Khan	And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.
Pickthal	And those whose scales are light are those who lose their souls, in hell abiding.
Shakir	And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell

﴿١٠٤﴾ تَلْفُحُ وُجُوهِهِمُ النَّارُ وَهُمْ فِيهَا كَالْحُوْنَ

The Fire	النَّارُ	Their faces	وُجُوهِهِمُ	Will burn	تَلْفُحُ
Will grin with displaced	كَالْحُوْنَ	Therein	فِيهَا	And they	وَهُمْ

Translit	Talfahu Wujūhahumu An-Nāru Wa Hum Fīhā Kālihūna
AhmedAli	ان کے مونوں کو آگ جھلس دے گی اور وہ اس میں بد شکل ہونے والے ہوں گے
Jalandhry	آگ ان کے مونوں کو جھلس دے گی اور وہ اس میں تیوری چڑھائے ہوں گے
YusufAli	The Fire will burn their faces, and they will therein grin, with their lips displaced.
M.Khan	The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).
Pickthal	The fire burneth their faces, and they are glum therein.
Shakir	The fire shall scorch their faces, and they therein shall be in severe affliction.

﴿١٠٥﴾ أَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ

My Verses	آیاتِي	Were not	تَكُنْ	Lips	أَلَمْ
Then you used	فَكُنْتُمْ	To you	عَلَيْكُمْ	Recited	تُتْلَى
		To deny	تُكَذِّبُونَ	(with it) them	بِهَا

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Translit	'Alam Takun 'Āyātī Tutlā 'Alaykum Fakuntum Bihā Tukadhdhibūna
AhmedAli	کیا تمیں ہماری آئیں نہیں سائی جاتی تھیں پھر تم انہیں جھلاتے تھے
Jalandhry	کیا تم کو میری آئیں پڑ کر نہیں سائی جاتیں تھیں (نہیں) تم ان کو سنتے تھے (اور) جھلاتے تھے
YusufAli	"Were not My Signs rehearsed to you, and ye did but treat them as falsehoods?"
M.Khan	"Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?"
Pickthal	(It will be said): Were not My revelations recited unto you, and then ye used to deny them?
Shakir	Were not My communications recited to you? But you used to reject them.

فَالْوَا رَبَّنَا غَلَبْتُ عَلَيْنَا شِقْوَتُنَا وَكَنَا فَوْمًا ضَالِّينَ ﴿١٠٦﴾

Overcame	غَلَبْتُ	Our Lord	رَبَّنَا	They said/will say	فَالْوَا
And we were	وَكَنَا	Our wretchedness	شِقْوَتُنَا	Us	عَلَيْنَا
		erring	ضَالِّينَ	People	فَوْمًا

Translit	Qālū Rabbanā Ghalabat 'Alaynā Shiqwatunā Wa Kunnā Qawmān Dāllīna
AhmedAli	کہیں گے اے ہمارے رب ہم پر ہماری بد مختی غائب آگئی تھی اور ہم لوگ گمراہ تھے
Jalandhry	اے ہمارے پورا دگار! ہم پر ہماری کم مختی غائب ہو گئی اور ہم رستے سے بھٹک گئے
YusufAli	They will say: "Our Lord! our misfortune overwhelmed us, and we became a people astray!"
M.Khan	They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people."
Pickthal	They will say: Our Lord! Our evil fortune conquered us, and we were erring folk.
Shakir	They shall say: O our Lord! our adversity overcame us and we were an erring people:

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾

Of this	مِنْهَا	Bring us out	أَخْرِجْنَا	Our Lord	رَبَّنَا
Then indeed we	فَإِنَّا	We return	عُدْنَا	Then if ever	فَإِنْ
				Shall be wrong-doers	ظَالِمُونَ

Translit	Rabbanā 'Akhrijnā Minhā Fa'in 'Udnā Fa'innā Žālimūna
AhmedAli	اے رب ہمارے ہیں اس سے نکال دے اگر پھر کیں تو بے شک ہم قائم ہوں گے
Jalandhry	اے پورا دگار! ہم کو اس میں سے نکال دے، اگر ہم پھر (ایسے کام) کریں تو قائم ہوں گے
YusufAli	"Our Lord! bring us out of this: if ever we return (to evil), then shall we be wrongdoers indeed!"
M.Khan	"Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be Zâlimûn: (polytheists, oppressors, unjust, and wrong-doers)."
Pickthal	Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrong-doers.
Shakir	O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust.

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﴿ قَالَ اخْسِنُوا فِيهَا وَلَا تُكَلِّمُونَ ﴾ 108

In it	فِيهَا	Remain you rejected	اخْسِنُوا	He said/will say	قَالَ
		Speak to Me	تُكَلِّمُونَ	And not	وَلَا

Translit	<i>Qāla Akhsa'u Fīhā Wa Lā Tukallimūni</i>
AhmedAli	فرماۓ گاں میں پھکارے ہوئے پڑے رہو اور مجھ سے نہ بولو
Jalandhry	(غدا) فرمائے گا کہ اسی میں ذلت کے ساتھ پڑے رہو اور مجھ سے بات نہ کرو
YusufAli	He will say: "Be ye driven into it (with ignominy)! and speak ye not to Me!"
M.Khan	He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"
Pickthal	He saith: Begone therein, and speak not unto Me.
Shakir	He shall say: Go away into it and speak not to Me;

﴿ إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴾ 109

A party	فَرِيقٌ	There was	كَانَ	Verily	إِنَّهُ
Who used to say	يَقُولُونَ	My slaves	عِبَادِي	Of	مِنْ
So forgive	فَاغْفِرْ	We believe	آمَنَّا	Our Lord	رَبَّنَا
For You	وَأَنْتَ	And have mercy on us	وَارْحَمْنَا	Us	لَنَا
		(of) those who show mercy	الرَّاحِمِينَ	(are) the Best	خَيْرُ

Translit	<i>'Innahu Kāna Farīqun Min 'Ibādī Yaqūlūna Rabbanā 'Āmannā Fāghfir Lanā Wa Arḥamnā Wa 'Anta Khayru Ar-Rāhīmīna</i>
AhmedAli	میرے بندوں میں سے ایک گروہ تھا جو کہتے تھے اے ہمارے رب ہم ایمان لائے تو ہمیں بخشن دے اور ہم پر رحم کرو اور تو بہت بڑا رحم کرنے والا ہے
Jalandhry	میرے بندوں میں ایک گروہ تھا جو دعا کیتا تھا کہ اے ہمارے پورا گار ہم ایمان لائے تو ہم کو بخشن دے اور ہم پر رحم کرو اور تو سب سے بہتر رحم کرنے والا بے
YusufAli	"A part of My servants there was, who used to pray, `Our Lord! we believe; then do Thou forgive us, and have mercy upon us: for Thou art the Best of those Who show mercy!'
M.Khan	Verily! there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"
Pickthal	Lo! there was a party of My slaves who said: Our Lord! We believe, therefor forgive us and have mercy on us for Thou art Best of all who show mercy;
Shakir	Surely there was a party of My servants who said: O OUI . Lord! we believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones.

﴿ فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحَّكُونَ ﴾ 110

Until	حَتَّىٰ	A laughing stock	سِخْرِيًّا	But you took them for	فَاتَّخَذْتُمُوهُمْ
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سورة المؤمنون

While you used	وَكُنْتُمْ	My Remembrance	ذِكْرِي	They made you forget	أَنْسَوْكُمْ
		To laugh	تَضْحِكُونَ	At them	إِنْهُمْ

Translit	<i>Fāttakhadhtumūhum Sikhrīyāān Ḥattā 'Ansawkum Dhikrī Wa Kuntum Minhum Tadħakūna</i>
AhmedAli	سو تم نے ان کی بنسی اڑائی یہاں تک کہ انہوں نے تمیں میری یاد بھی بھلا دی اور تم ان سے بنسی ہی کرتے رہے تو تم ان سے تمسخر کرتے رہے یہاں تک کہ ان کے پیچھے میری یاد بھی بھول گئے اور تم (بہمیشہ) ان سے بنسی کیا کرتے تھے
Jalandhry	"But ye treated them with ridicule, so much so that (ridicule of) them made you forget My Message while ye were laughing at them!"
M.Khan	But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them!
Pickthal	But ye chose them for a laughing-stock until they caused you to forget remembrance of Me, while ye laughed at them.
Shakir	But you took them for a mockery until they made you forget My remembrance and you used to laugh at them.

﴿إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائزُونَ ﴾ 111

This Day	الْيَوْمَ	Rewarded them	جَزَيْتُهُمْ	Verily I have	إِنِّي
Indeed they	أَنَّهُمْ	They kept patience	صَبَرُوا	For what	بِمَا
		Are the successful	الْفَائزُونَ	(they)	هُمْ

Translit	<i>'Innī Jazaytuhumu Al-Yawma Bimā Ṣabarū 'Annahum Humu Al-Fā'izūna</i>
AhmedAli	آج میں نے انہیں ان کے صبر کا بدلہ دیا کہ وہی کامیاب ہوئے
Jalandhry	آج میں نے ان کو ان کے صبر کا بدلہ دیا کہ وہ کامیاب ہو گئے
YusufAli	"I have rewarded them this day for their patience and constancy: they are indeed the ones that have achieved Bliss..."
M.Khan	Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful.
Pickthal	Lo! I have rewarded them this day forasmuch as they were steadfast and they verily are the triumphant.
Shakir	Surely I have rewarded them this day because they were patient, that they are the achievers.

﴿قَالَ كَمْ لَيْشْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴾ 112

Did you say	لَيْشْمْ	How long	كَمْ	He (Allah) will say	قَالَ
Number	عَدَدٌ	The earth	الْأَرْضِ	On	فِي
				(of) years	سِنِينَ

Translit	<i>Qāla Kam Labithtum Fī Al-'Arḍi 'Adada Sinīna</i>
AhmedAli	فرمائے گا تم زمین پر گھنٹی کے لکنے برس رہے

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Jalandhry	(ندا) پوچھے گا کہ تم زمین میں کتنے برس رہے؟				
YusufAli	He will say: "What number of years did ye stay on earth?"				
M.Khan	He (Allâh) will say: "What number of years did you stay on earth?"				
Pickthal	He will say: How long tarried ye in the earth, counting by years?				
Shakir	He will say: How many years did you tarry in the earth?				

﴿113﴾ قَالُوا لِبْثَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِيْنَ

A day	يَوْمًا	We stayed	لِبْثَنَا	They will say	قَالُوا
(of) a day	يَوْمٍ	Part	بَعْضَ	Or	أَوْ
		Of those who okeep account (angels)	الْعَادِيْنَ	So ask	فَاسْأَلِ

Translit	Qālū Labithnā Yawmāan 'Aw Ba`da Yawmin Fās'ali Al- Āddīna
AhmedAli	کہیں گے ایک دن یا اس سے بھی کم رہے میں پس آپ گفتگی کرنے والوں سے پوچھ لیں
Jalandhry	وہ کہیں گے کہ ہم ایک روز یا ایک روز سے بھی کم رہے تھے، شمار کرنے والوں سے پوچھ لیجئے
YusufAli	They will say: "We stayed a day or part of a day: but ask those who keep account."
M.Khan	They will say: "We stayed a day or part of a day. Ask of those who keep account."
Pickthal	They will say: We tarried but a day or part of a day. Ask of those who keep count!
Shakir	They will say: We tarried a day or part of a day, but ask those who keep account.

﴿114﴾ قَالَ إِنْ لِبْثَمْ إِلَّا قَلِيلًا لَوْ أَنْكُمْ كُنْتُمْ تَعْلَمُونَ

You stayed	لِبْثَمْ	Not	إِنْ	He will say	قَالَ
If	لَوْ	A little	قَلِيلًا	But	إِلَّا
known	تَعْلَمُونَ	Had	كُنْتُمْ	That you	أَنْكُمْ

Translit	Qāla 'In Labithtum 'Illa Qalīlāan Law 'Annakum Kuntum Ta`lamūna
AhmedAli	فرما نے کہ تم اس میں بہت نہیں تھوڑا ہی رہے ہو کاش کہ تم سمجھ لیتے
Jalandhry	(ندا) فرمائے گا کہ (وہاں) تم (بہت ہی) کم رہے۔ کاش تم جانتے ہو تے
YusufAli	He will say: "Ye stayed not but a little—if ye had only known!"
M.Khan	He (Allâh) will say: "You stayed not but a little, if you had only known!"
Pickthal	He will say: Ye tarried but a little if ye only knew.
Shakir	He will say: You did tarry but a little-- had you but known (it):

﴿115﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبْشَا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجِعُونَ

We had created you	خَلَقْنَاكُمْ	That	أَنَّمَا	Did you think	أَفَحَسِبْتُمْ
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To Us	إِلَيْنَا	And that you	وَأَنْكُمْ	In play	عَبَّا
		You would be returned	ثُرْجَهُونَ	Not	لَا

Translit	'Afahasibtu 'Annamā Khalaqnākum 'Abathāan Wa 'Annakum 'Ilaynā Lā Turja 'ūna
AhmedAli	سوکیا تم یہ خیال کرتے ہو کہ ہم نے تمہیں سمجھا پیدا کیا ہے اور یہ کہ تم ہمارے پاس لوٹ کر نہیں آؤ گے
Jalandhry	کیا تم یہ خیال کرتے ہو کہ ہم نے تم کو بے فائدہ پیدا کیا ہے اور یہ تم ہماری طرف لوٹ کر نہیں آؤ گے؟
YusufAli	"Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"
M.Khan	"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"
Pickthal	Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?
Shakir	What! did you then think that We had created you in vain and that you shall not be returned to Us?

﴿116﴾ فَتَعَالَى اللَّهُ الْمَلْكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمُ

The King	الْمَلِكُ	Allah	اللَّهُ	So exalted is	فَتَعَالَى
God	إِلَهٌ	(there is) no	لَا	True	الْحَقُّ
The Lord	رَبُّ	He	هُوَ	But	إِلَّا
		Supreme	الْكَرِيمُ	Of the Throne	الْعَرْشِ

Translit	Fata 'älá Allāhu Al-Maliku Al-Ĥaqqu Lâ 'Ilâha Illâ Huwa Rabbu Al-'Arshi Al-Karīmi
AhmedAli	سوال ہے بت ہی عالیشان ہے جو حقیقی بادشاہ ہے اس کے سوا اور کوئی معبود نہیں عرش عظیم کا مالک ہے
Jalandhry	تو نہابوچا بادشاہ ہے (اس کی شان) اس سے اونچی ہے، اس کے سوا کوئی معبود نہیں، وہی عرش بزرگ کا مالک ہے
YusufAli	Therefore exalted be Allah, the King the Reality; there is no god but He, the Lord of the Throne of Honour!
M.Khan	So Exalted is Allâh, the True King, Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
Pickthal	Now Allah be Exalted, the True King! There is no God save Him, the Lord of the Throne of Grace.
Shakir	So exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

﴿117﴾

With	مَعَ	Invokes	يَدْعُ	And whoever	وَمَنْ
Any other	آخَرَ	God	إِلَهًا	Allah	اللَّهِ
He has	لَهُ	Proof	بُرْهَانَ	No	لَا
His reckoning	حِسَابُهُ	Then verily	فَإِنَّمَا	Of it	بِهِ

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Surely	إِنَّهُ	His Lord	رَبٌّ	(is) with	عِنْدَ
The disbelievers	الْكَافِرُونَ	Will be successful	يُفْلِحُ	Not	لَا

Translit	Wa Man Yad'u Ma`a Allāhi 'Ilahāan 'Ākhara Lā Burhāna Lahu Bihi Fa'innamā Hisābuhu `Inda Rabbihu 'Innahu Lā Yuflīhu Al-Kāfirūna
AhmedAli	اور جس نے اللہ کے ساتھ اور معبود کو پکارا جس کی اس کے پاس کوئی سند نہیں تو اس کا حساب اسی کے رب کے ہاں ہو گا بے شک کافر نجات نہیں پائیں گے
Jalandhry	اور جو شخص خدا کے ساتھ اور معبود کو پکارتا ہے جس کی اس کے پاس کچھ بھی سند نہیں تو اس کا حساب خدا ہی کے ہاں ہو گا۔ کچھ شک نہیں کہ کافر رستگاری نہیں پائیں گے
YusufAli	If anyone invokes, besides Allah any other god, he has no authority therefor; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through!
M.Khan	And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful
Pickthal	He who crieth unto any other god along with Allah hath no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful.
Shakir	And whoever invokes with Allah another god-- he has no proof of this-- his reckoning is only with his Lord; surely the unbelievers shall not be successful.

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿118﴾

Forgive	اغْفِرْ	My Lord	رَبِّ	And say	وَقُلْ
(are) the Best	خَيْرٌ	And you	وَأَنْتَ	And have mercy	وَارْحَمْ
				(of) those who show mercy	الرَّاحِمِينَ

Translit	Wa Qul Rabbi Aghfir Wa Arham Wa 'Anta Khayru Ar-Rahimina
AhmedAli	اور کوئے میرے رب معاف کر اور رحم کر اور توبہ سے بہتر رحم کرنے والا ہے
Jalandhry	اور خدا سے دعا کرو کہ میرے پروردگار مجھے بیش دے اور (مجھ پر) رحم کر اور توبہ سے بہتر رحم کرنے والا ہے
YusufAli	So say: "O my Lord! grant Thou forgiveness and mercy! for Thou art the Best of those who show mercy!"
M.Khan	And say (O Muhammad SAW): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"
Pickthal	And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art Best of all who show mercy.
Shakir	And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.